The Womens Missionary Magazine

of the United Presbyterian Church

VOLUME 38 APRIL 1925 NUMBER 9.

MING-KWONG, CITY OF THE MORNING LIGHT

By MARY NINDE GAMEWELL.

The United Foreign Mission Study Course.

CHAPTER V—A STRONG NATION.

(With Additional Material)

By Mrs. J. P. White, Cedarville, Ohio.

AMONG the many distinguished people at the Washington Missionary Convention was Mrs. Mary Ninde Gamewell, the author of Ming-Kwong. It was a real joy to greet and talk to her for a little while about China and about her book. In brief public talks which she made as well as in private conversation, there radiated the warmth of Christian love for the Chinese, for whom she has worked so long. It was pleasant to know that this devoted woman had had the joy of seeing the fulfillment of the prophecy which stands at the head of Chapter Five. "The little one shall become a thousand and the small one a strong nation."

THE CHINA NATIONAL CONFERENCE.

Conferences and conventions are not confined to America. Those workers in foreign fields who are widely separated from each other, feel the necessity of occasional meetings when they can talk over their work, compare plans and methods, unite in prayer and gather fresh strength and courage for their tasks.

In our last chapter, we noted the Chinese Centenary Celebration which was held in 1907 to celebrate on hundred years of missionary work. This was planned and carried out by missionaries. In 1913 another great convention was called to meet in Shanghai. It followed the World's Missionary Conference held in Edinburgh, and was under the direction of Dr. John R Mott. It was made up of representatives of the Chinese Church as well as missionary associations. It was the first national missionary conference of which the Chinese were members. and where the Chinese had the privilege of discussing problems pertaining to the mission as well as to the native Church.

In this meeting the Chinese pastors and laymen manifested a keen understanding of the missionary situation and showed their ability to discuss the difficult problems before the conference. They revealed the Chinese view-point very clearly.

There had developed before this time an independent movement, which for a time threatened to divide mission-

aries and some of the Chinese leaders. The criticism had been brought by non-Christian Chinese, and is still brought against the Christian Church, that it is a foreign institution. The Chinese delegates requested that in writing and speaking in Chinese the denominational names of the West be dropped and that "Christian Church" be used instead. The free frank discussion led to a better understanding of the relation between foreign workers and Chinese workers.

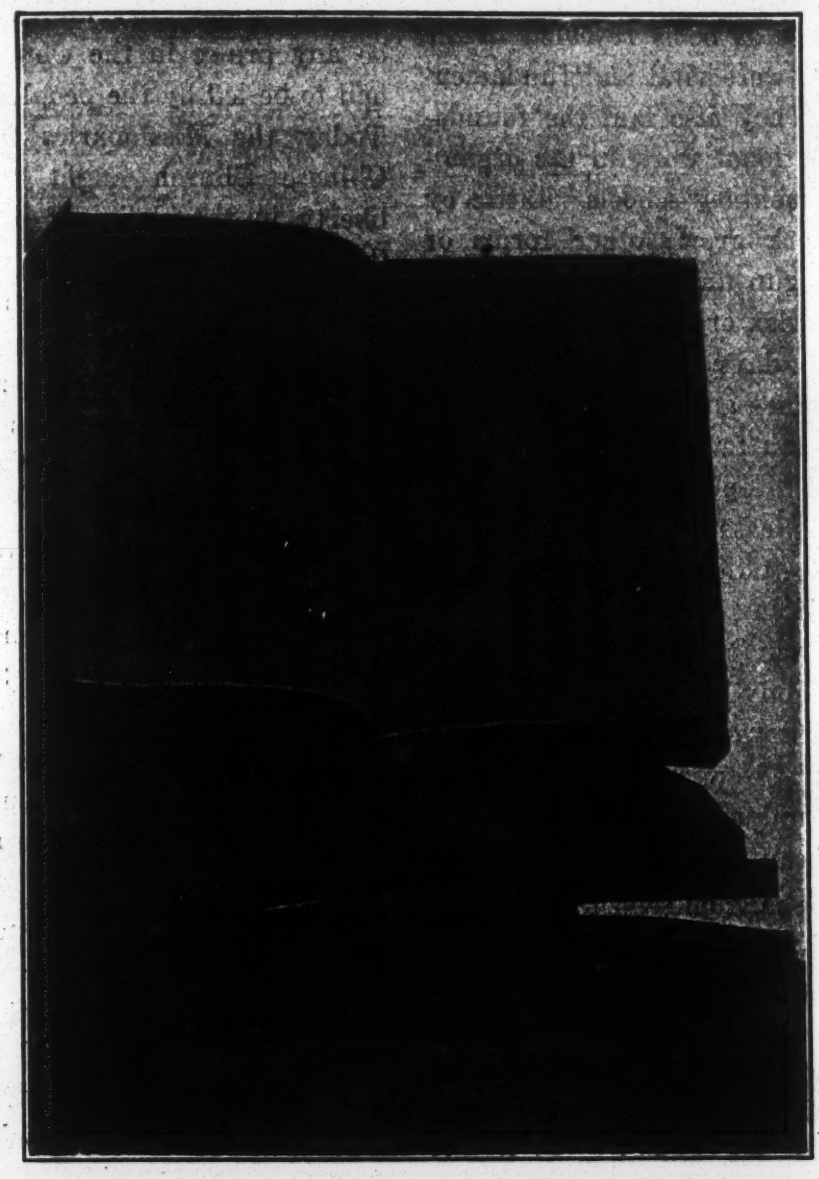
It may be that our missionaries make mistakes in relation to these problems, but I wish every Christian in the Church of China could understand that the thousands of missionaries who are over there are giving their lives for China and other tens of thousands here at home are giving millions of dollars in order that China may have the knowledge of Christ.

A CHINESE PREACHER RECEIVING A PREACHER IN THE GUEST ROOM.
So great an opportunity as God now offers in China is a sovereign summons.

Self-support was another problem for consideration. Akin to these subjects were similar ones discussed at the China Sectional meeting at the recent Washington. Conference. One Chinese minister, who is under a Western Bishop, spoke in a rather critical manner of the supervision of missionaries. He brought the charge that the missionary was inclined to speak of "my helpers" "my teachers" my preachers," whereas the proper relationship is an equality of brotherhood.

The general concensus of opinion in the Washington meeting was that the missionaries must allow the Chinese Church larger freedom in the management of her own affairs. The whole thought of the missionary is to help the native Church become independent, self-supporting and self-propagating. Until the native Church is able to support its own work, it must necessarily rely upon the help and counsul of foreigners.

At the Shanghai Conference the Chinese delegates requested that greater emphasis be laid upon the training of theological students. Chinese pastors well educated in college and seminary and well trained in spiritual service were considered the most pressing need of the Chinese Church.



FIRST EDITION OF ROBERT MORRISON'S BIBLE.

Courtesy Ming-Kwong.

One matter was pressed home to the hearts of the workers,—that of closer co-operation. In view of the tremendous task and the smallness of the Christian forces, missionaries realized that there must be greater unity in their program. To that end a China Continuation Committee was appointed to coordinate the work in China with the plans and ideals of the World Missionary conference in Edinburgh.

The missionaries went home feeling that a real advance had been made, in adopting this constructive policy. At that time the missionary body had grown to 5,500. The number is still growing and had increased in 1920 to 6,204.

NEW DEVELOPMENTS IN MISSIONARY WORK.

The pioneer missionaries laid broad and deep foundations in putting the Bible into the language of the people, in teaching the Bible to the people, and in leading the people into a saving knowledge of Christ as he is revealed in the Bible. These were vital and fundamental things. They also laid the foundation of educational work in the organization of elementary schools. Little by little the work grew; other forms of work were begun until today every mission is a complex organism.

In the early days in China it was most difficult to secure any children to attend school. When a few were secured there was often no fit place for them to go. "Instead of pleasant airy school-rooms the children studied in dingy Chinese houses, cold in winter and hot in summer. Often the buildings had no windows, the only light coming from the entrance which was partially closed most of the time." Now village schools are comfortable and most high schools and colleges are beautiful and well equipped.

In 1896 one mission school started the custom of having commencement excises and giving diplomas to the girls who had finished the course of study. Now every school uses this system, and all over China sweet girl graduates, dressed in daintiest fashion, give delightful programs at the end of which they receive the coveted diploma. The simple elementary schools both for boys and girls have developed step by step until the college and university and professional schools are now a part of the great missionary organization.

An interesting development in the school has been music. At first the missionaries were utterly discouraged over their attempts to teach the Chinese Western music. The critic might interpose why teach Western music? Why not let them sing Chinese music? In the early days there were no Christian songs set to Chinese music and if there was to be any praise in the Church service it had to be led by the people of the West. Today the Missionaries feel that the Chinese Church ought to have full liberty in the choice of music used in the congregational service. But strangely enough many of them prefer the Western music. They have come to love it and many sweet singers have been developed. The high schools and colleges now put on very excellent musical programs which are a delight to the audiences and especially to the teachers from the West.

The need for native men and women to care for the sick led to the establishment of medical schools and nurses training schools. Chinese women have shown more aptitude for medicine than any other Oriental women, as nurses they excel also.

Giving the Bible to the people has become a great department of work. Large numbers of colporters, go into remote corners of China with their packs of books. The necessity for producing these books led to the establishment of printing presses, which now turn out thousands of pages of Christian literature daily.

In more recent years, in the great industrial centers, new lines of work have developed, corresponding to social welfare work in our own country.

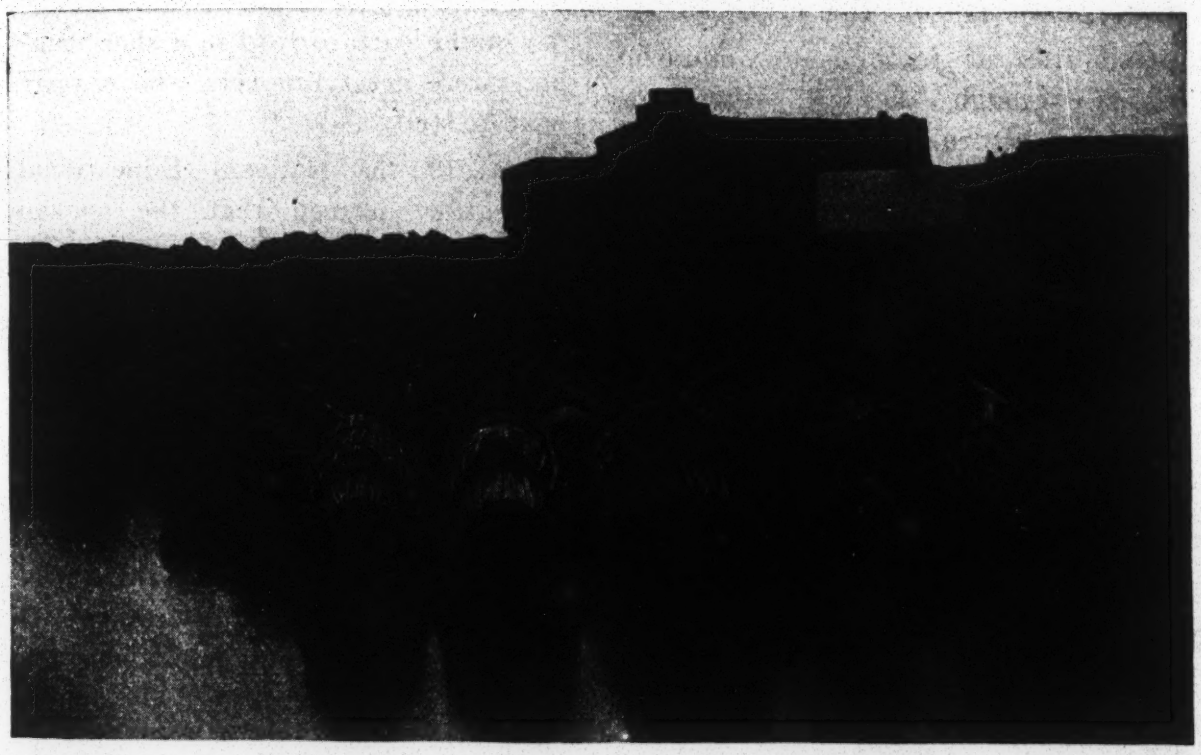
There are many centers, where night schools are conducted, free reading

rooms are kept open, games are provided, charity schools for famine children supported, classes in phonetic script conducted, and every form of service helpful to the community is carried on.

THE NEW LITERATURE IN CHINA

Among all the changes that have taken place in China within the past few years none is of greater importance than the "Literary Revolution." The old language used by the Chinese was so difficult that few of the common people ever aspired to learn to read. As a result China is one of the most backward nations of the world in the matter of literacy. Only five per cent of her people could read and write when the New Republic was established.

Many of the young leaders realized the difficulties of establishing a democratic form of government when the people knew so little about the questions which were facing them. They saw that if the Republic was to have any permanancy the people must have changed minds. If minds were to be changed there must be some simple medium of conveying ideas. The Chinese written language (wen-li) stood as an impenetrable barrier between a quarter of the race and the understanding of their age." The spoken language, Mandarin (kuan-hwa) was very different from the classical wen-li. For some years there were some Chinese, who, perceiving the difficulty of reaching the popular mind, wrote in the vernacular.



HUNDREDS OF THOUSANDS OF PEOPLE LIVE IN LITTLE BOATS ON THE RIVERS OF CHINA.

Courtesy of Chinese Lanterns.

Christian missionaries made a Mandarin version of the Bible, which was scorned by the literati. "That a Chinese book?" they said. That's not a book; that's just another sample of the foreigner's barbarism. Think of saying that the maxims contained in such a

hodge-podge of style as that to be compared with the words of our sages! Why any farmer could understand that!

When the boycott against Japan was in progress, the leaders found that in order to carry the message to the people, the common language had to be used. There was a growing sentiment for simple literature.

Then there came forward a young Chinese scholar, a graduate of Columbia University, Dr. Hu Suh, who saw the possibilities of reaching the mind of China through simplified literature. After his return from America he was engaged as professor in the National University at Peking. There were other men in the faculty, wide awake, patriotic citizens who were eager to help Dr. Hu with his experiment.

In a magazine published by the University, Dr. Hu attacked the old form of writing and suggested a "Reformed Chinese Literature," which in brief was to use simplified script to express the common language spoken and understood by the ordinary people of the land. He said: "If we truly wish to give China a literature which shall not only be expressive of real life and thought of our own time, but also an effective force in intellectual and social reforms, we must first emancipate ourselves from the fetters of a dead language * * * which certainly is not adequate for the creation of a living literature of our times. It is to free ourselves from these shackles that we are now proposing the adoption of spoken Chinese as our literary medium."

His proposal met with derision and violent opposition on the part of the older scholars. But Dr. Hu went right on writing. He brought out a History of Chinese Philosophy. The public was won. The book became one of the best sellers.

New magazines and papers sprang up over night, edited by ambitious young students. The existing newspapers abandoned the old classical printing and took up the new, thus multiplying the number of readers. Books of great variety and number were issued in the vernacular. When grown men found they could learn to read in a short time there were great numbers who eagerly began to study.

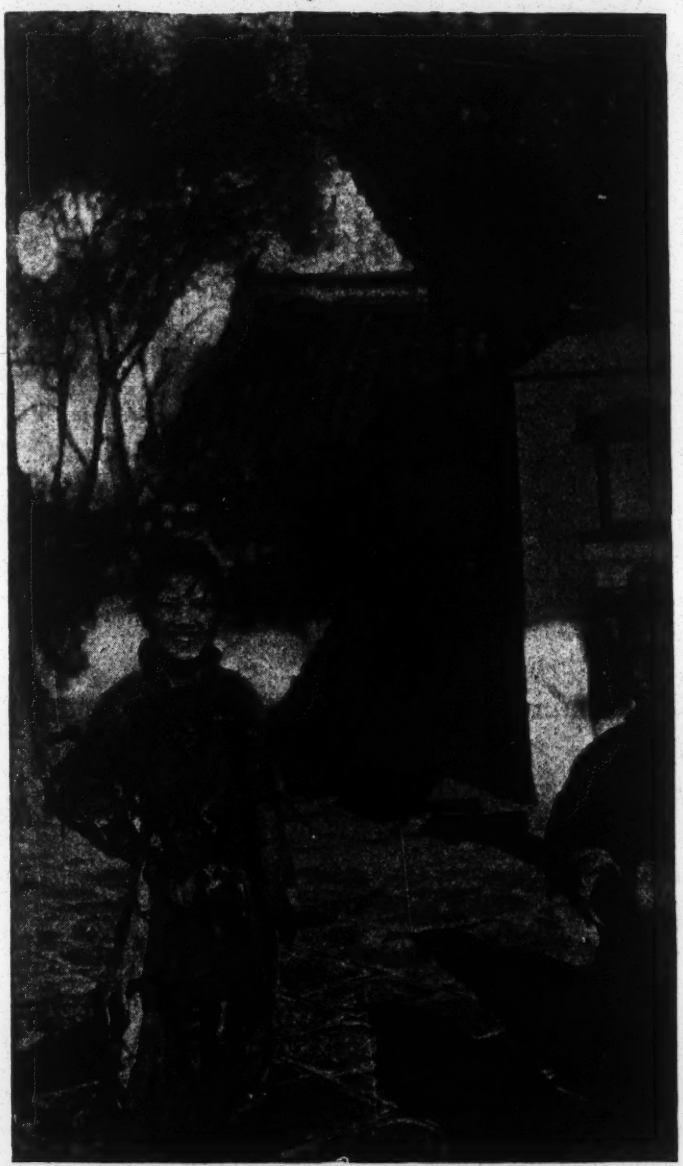
In 1919 the National Educational Association decreed that the spoken language alone should be taught in primary schools and used in text-books. It is easy to believe that within a half century the citizens of China will have reached a fair degree of literacy. It is a day of days for Christian missionaries. Since the early times when the Bible was printed in the common speech Christian writers have been using this form. Now the new simplified literature has become the fashion and multitudes are eager for the printed page. The opportunities for carrying the Gospel message are multiplied manyfold.

CHINA'S SPIRITUAL QUEST.

It is just possible that all the new helps, and new methods and multiplied agencies, may have a tendency to obscure the real objective of the worker. The missionary, at home or in fields afar, needs to keep constantly in mind that his chief business is to "Preach the Gospel" and to "Make disciples," and that every department of work should contribute to that end.

Today China is wanting many things.

Many people are concerned, not so much for temporal things as for a satisfying faith. Chinese people are not different from other people of the world. Prof. Parker made a study of various groups of the Chinese and found that a considerable number, declared that they "have no religion; never go to a temple to worship, their only purpose in going is to see a fair or a theater; they never have any use for a priest; never pray at temples nor in their homes nor even to their ancestors; never have given money for repairing temples and their religion never cost them anything; they do not know of the existence of religious books; they say that there is no result from doing good or evil and that men have no souls." Prof. Parker estimates that perhaps one fourth of the people of China have this attitude.



A Beggar Child in a Temple Court

Courtesy of Chinese Lanterns.

But among the other three fourths are those who are interested in religious matters. All over China are "sacred mountains, holy heights and hill-top shrines." where great multitudes make annual pilgrimages indicating the longing of their hearts.

The leaders of all faiths in China see the decadence of their religions, the dilapidation of temples and shrines, the neglected idols and realize that something must be done to renew interest in their worship. To this end efforts are being made within every religious body, to rebuild fallen walls to ornament the shrines and re-establish the old ceremonies.

There is a New Confucian movement. Dr. Ch'en Huan-chang, a doctor of philosophy of Columbia University is the leader. He has "endeavored to meet the need for a fresh moral and spiritual dynamic by using the Confucian tradition and centering spiritual devotion in the great Chinese prophet of conduct."

Various forms of service have been prepared for this "Confucian Church" as it is called: In every possible way veneration for the high ethical teachings of Confucius is being impressed upon minds of the people. In revolutionary days there was an inclination to throw aside every former standard it was steadying to the lives of some to have their attention called to the virtues and maxims of the old sage.

There were some features of this movement which were not commendable. Underneath it all was a deep lying motive hitherto undiscovered by the unitiated. In the early days of the Republic, when the discussion regarding the articles of the constitution was in progress it become known that these members of the Confucian Church, backed by the literati, were working to secure the adoption of an article making Confucianism the "state religion." It was interesting to note the combination which was formed to oppose this attempt. Roman Catholics, Protestants, Buddhists, Mohammedans and various lesser sects, all united in a demand for religious freedom. "Eventually these efforts were successful and the Chinese Constitution today specifically establishes religious freedom for all people." Whatever may be said of this movement among Confucianists, it seems evident that many who are allied with it are truly seeking to find satisfaction for an inward craving.

There is also a New Buddhism. When this faith was first carried for India to China, it was welcomed with enthusiasm. People accepted it, hoping to find help through its teachings. Today Buddhism has declined and many temples are in ruins. There are notable exceptions. Some stately and beautiful edifices are maintained, where imposing services are held.

From among the droning priests there recently emerged one T'ai Hsu who "had in his veins some blood different from that of his fellow priests." This young man conceived the idea of renewing and revivifying Buddhism. He left the quiet refuge of spiritual meditation and came out to mingle with active everyday world. His first move was to organize Buddhist societies. In 1910 he began editing a Magazine, "The Sound of the Tide" devoted to his plan for the renewal of Buddhism. "In the plans proposed there is provision for 'seven model monasteries, propaganda bureaus, benevolent associations, orphanages, reading rooms, lecture bureaus, publishing departments, and a system of schools heading up in a college in Wuchang.' " Dr. T'ai Hsu travels and lectures in the

interest of this movement. He wishes to bring Buddhism into close touch with the social life of today. He holds that if one receives spiritual inspiration he must give expression in social service. In a recent article entitled "There is no Need Either to Destroy or Reform the Christian Church" he says that "hospitals schools and social service are not due to Christianity but are common to all religions and times." With this reasoning it might be well for him to show how much Buddhism or any other faith of China ever did along this line before Christianity showed the way.

Taoism has also been undergoing changes. As intelligence increases Taoism is discounted more and more. It is, as we know, a religion of spirit worship and superstition. The newspapers publish many articles showing the absurdity of the belief in spirits inhabiting mountains, rivers and trees. In spite of the decline, some of the Taoist places of worship have been repaired and splendidly refurnished.

One effort to revive Taoism came about in a peculiar way. We might feel amused at this, were it not that in our own Christian America, with all its light there are people who place confidence in the same kind of thing. The Chinese have a planchette," a device for communicating with the spirit world. It has been in use for centuries. Since people of the West have been interested in spirit communication, many intelligent Chinese have renewed their interest in this instrument. "The planchette is a very simple form, consisting merely of a long stick about the size of a broom handle and a yard long, with a slighter

A CHRISTIAN HOME FOR CHILDREN IN FOOCHOW, CHINA. FOUNDED AFTER THE BOXER REBELLION.

bent stick set at right angles to the thicker one at the middle on one side. Two persons each take one end of the larger stick while the tip of the bent pencil rests in a tray of sand wherein ideograms can be traced as they are delivered under the influence of the 'control'."

"In the winter of 1920 an officer in the Chinese army while playing with this planchette, was amazed to receive a complete book purporting to come from the Great First Cause. This book was entitled The North Pole of True Scripture, meaning the pivotal teaching of the whole universe. The impression made upon the officer was so great that he and his friends determined thereafter to use the planchette only for serious revelations and for directions from the unseen world." How much this sounds like the experiences of some of the founders of modern fake religions!

In China, as in America, there were people who believed in the revelation of the planchette and soon there were followers of the new cult. The "creed" is a conglomeration of the teachings of Confucianism, Buddhism, Taoism, Mohammedanism and Christianity. In this as in the other new movements, great stress is laid upon practical social philanthropy.

Among the small sects there are similar movements—all of them trying to bring new life into dead bodies.

Another phase of the religious awakening is an anti-religious movement. Most of those connected with this movement have been undergraduate students. Every form of agnosticism and infidelity can be found in the student groups.

Still another effort should be mentioned—that of Dr. T'sai Yuan-pei who is a leader of a "definite movement to provide a scientific substitute for religion." This Chinese scholar spent years in study in Germany and France and we can hardly credit his originality in this religious conception.

All of these quests of the Chinese for spiritual truth are a challenge to Christianity. What has Christianity to offer that will satisfy the hunger of these people? Granting that many of these faiths have high ideals of life, Christianity has higher ideals. Granting that the desire to help humanity is noble, Christianity can offer something still better. Granting the social service and reforms are worthy, Christianity can prove that her social work springs from a higher motive.

Christianity has everything to offer that is best for the life of man. It is profitable for the life that now is as well as for the life that is to come. Its book surpasses all the classics of the sages. Its precepts believed, accepted and followed, produce the highest type of life that has ever been know on earth. Christianity—the *Christ* satisfies the longing hearts. He says to all who are weary and heavy laden "Come unto me and I will give you rest." He says "Peace I leave with you; my peace I give unto you. Not as the world giveth give I unto you." What Jesus gives to his followers is the "Peace that passeth understanding."

This is the message the Christian workers are trying to get to the Chinese, the Good News of Salvation through Christ.

Great encouragement comes from the

efforts of the Chinese Christians to lead their own people into the truth. Mrs. Gamewell quotes a Chinese woman saying: "Christ has come to China, let us take China for Christ! When children are small and weak, mothers expect to do everything for them but when they grow up they ought to look out for themselves. Missionaries have long been working to evangelize China, but the Christian Church here is now old enough to begin to carry the responsibility itself."

The Chinese Christians are beginning to look over the great unreached multitudes and to send out workers to bear to them the Gospel message. When a sufficient number of Chinese, can show by their lives the power of Christ, and when a sufficient number are willing to be messengers for Him, then shall China know the Lord.

QUESTIONS FOR DISCUSSION.

1. Why should we be interested in Chinese?
2. How can we show our interest in these neighbors?
3. How has the life of women and girls been altered in recent years?
4. What are the greatest dangers which the New Woman has to face?
5. What would it mean for us if China became modernized and attained her full power without becoming Christian?
6. What hope do you see for China in the revival of her old religions?
7. What should be the attitude of Christianity toward the reforms in these other religions?
8. What is the best way of spreading the Gospel message in China?
9. How much longer will it be necessary for America to send missionaries to China?

We are never to lose sight of the truth that it is utterly impossible for the printed page to take the place of the preacher. The progress of civilization, the vast increase of schools and learning, the amazing triumphs of the press, mighty as are all these agencies, they can never supersede the divinely sent preacher. "It pleased God by the foolishness of preaching to save them that believe." Let not Christ's minister for one moment lose sight of the divineness of his mission. Of him it has been truly said: "He holds a divine commission, he proclaims a divine revelation, he is animated by a divine purpose, he accomplishes a divine result, he is dependent upon a divine spirit." As in the past so shall it ever be in the future, that God's foremost instrument in both the evangelization and civilization of the world is his preacher.

From—*God's Call to America.*

Text Book—ADVENTURES IN BROTHERHOOD

By Dorothy Giles

A Study of the Home Mission Text Book

CHAPTER IV—THE ROAD TO LEARNING.

(With Additional Material.)

By Mrs. Haidee Ewing Rankin, Burchard, Nebraska.

"THE illiterate is more to be pitied than the blind, the deaf, the dumb, the lame, he has an affliction, in a measure, equal to that of the insane. The illiterate can see, but is blind to all the lore over which the masters have striven and left to bless the world; he can hear, he can distinguish sound, but cannot appreciate music; he can talk, but is powerless to express the sweetest combinations of his native language of the highest emotions of his soul; he can walk, not with the upright, independent step of the educated man, but even in his shambling gait, he reveals the burden that he bears; he has a mind, not muddled as the insane, but dwarfed and undeveloped and unacquainted with all the beautiful things for which it was created; 'short-armed ignorance,' Shakesphere says. Unable to reach the book on the shelves of yonder public library; unable to reach the newspaper and keep himself informed of the progress of events and movements of his fellow men; unable to reach the absent one with a message from his own heart; unable to reach the Sunday School lesson or the Church hymnal; unable to reach the Lord's Prayer, the Twenty-third Psalm or Christ's Sermon on the Mount."

"Over the door bei my school with so big letters it says 'knowledge is power.' Ja, Knowledge is power—and ain't it the truth!," thus speaks Yetta Salamonsky.

Jimmy Scalzo verifies Yetta's statement. "My fader he work on de acqueduct. Me, I spik English—I go to school—high school, too, may be.—Then my fader say I geta job—geta job in office—time keep, may be. I be boss de oder fellows!"

And Mr. Oppovitch, he the papa of Morris Valdimir Oppovitch, voices the same sentiments. He sees that Morrie "get his examples now—I been make Morrie a civil engineer. With me to show him that Morrie'll make a big man."

The maid watching her mistress write, with a look of rebuke, her name on the undusted piano bench, said, "My, ain't it fine to be educated!"

"Ja, Knowledge is power—and ain't it the truth!"

"The problem of properly assimilating immigrants already resident in this country is a very great and pressing one, which demands a definite solution if we are to gaurantee the integrity and perpetuate the ideals of this nation. In this connection the matter of *education* is of the first importance." At the time this statement was made, there was within New York City a distinct population equal to that of Buffalo or San Francisco that was unable to read or write English and not more than 10% of these were being reached by any systematic educational program. A tragic outlook for the future of America. It is time to—Stop! Look! Listen!

The foremost of our educational

agencies are the Public Schools and Colleges and our Libraries.

THE PUBLIC SCHOOL

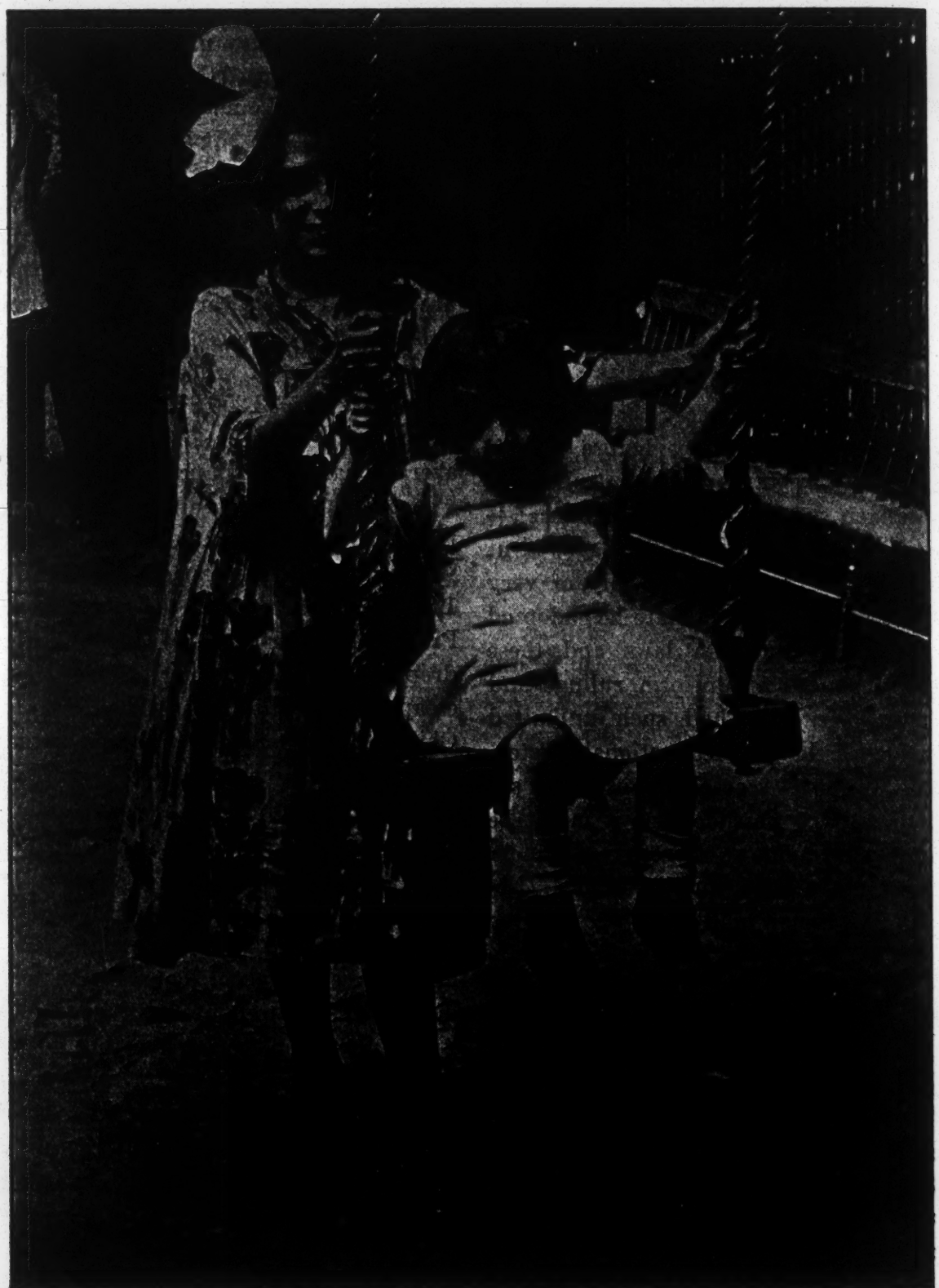
It is in the Public School that multitudes of alien children, the future citizens of our country, come in contact with things and thoughts American. What has the public school to offer beside preparation for "geta job in da office" or "to make Morrie a civil engineer—a big man?"

Knowledge *is* power. Compared with the Church the public school is in its infancy. It was almost the middle of the nineteenth century before schools supported by taxes and controlled by statesmen were generally established—less than one hundred years ago. But even as old as it is, it is only of very recent years that each state has adopted compulsory education laws and these show the need of uniform rulings and plans. We have had such unlimited confidence in our educational system that we have scarcely paused to see whether it be possible that it might be improved upon. Dorothy Canfield Fisher says the public school has been like a new and amazing machine and "we have been so charmed by its novelty in expecting a great deal more of it than any machine can accomplish. The school is about as new as the lawn-mowing machine. And like the lawn mower, it accomplished with a vast economy of time and effort a great deal more than was dreamed possible in olden times. We have been so enchanted and interested by the cheerful clatter of the wheels and blades and by the smooth, level results of the work that we have stood gaping in admiration too long without realizing that it is our lawns that are being brought into shape, and that the machine can take no responsibility save to finish what we present.

The machine may need oiling, repairing and always needs guiding, else what a swath it would cut! There are at least two deficiencies in our system that being "oiled" or "repaired" might materially aid in the making of "little Citizens."

Our public school "the best in the world," does not reach the numbers that are in need of its care and inspiration and training. The census of 1920 gives the population of school age from five to twenty as 33,250,870. The school enrollment was 21,473,316 with an average daily attendance of 16,150,035. The enrollment in the rural schools is three times that of the city schools and yet the average daily attendance is only 1,800,000 more than in the city schools. Practically four-fifths of the children drop out with just enough education to escape being illiterates. The National Child Labor Committee estimates that 1,000,000 children, ten to fifteen years old leave school to go to work, while hundreds leave school and remain idle. Many of these have not acquired the "tools of education" and have not learned "the standards of citizenship." So many leave the school that we have been dubbed "A nation of sixth graders." And a Southern teacher meeting adults who have enjoyed but two or three years of schooling in their youth tells us of "reversion to illiteracy." To avoid this appalling condition the Child Labor Commission recomends that compulsory education be based on educational achievement as well as upon age.

"Economic pressure" is offered as the outstanding reason for school-leaving. "Because you get paid for what you do in a factory." "Because it is easier to



CHILDREN AT PLAY IN ONE OF THE CRAMPED PLAY-GROUNDS OF THE LOWER EAST SIDE, NEW YORK CITY.

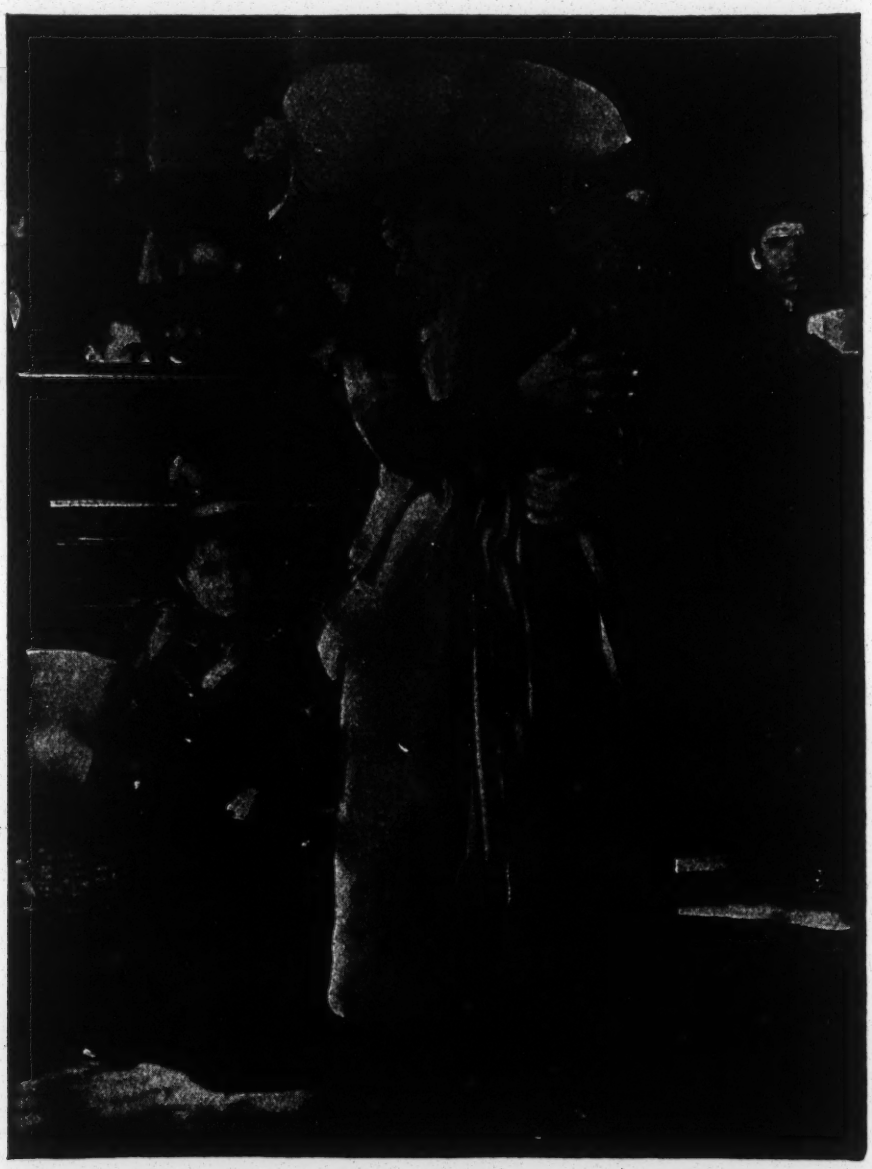
work in a factory than it is to learn in school" "You never understand what they tells you in school, and you can learn right off to do things in the factory," are some reasons the children give. "Until states will admit that they are rich enough to put our democratic ideals of 'equality of opportunity' in practice, economic causes will continue to rank high as a cause for early school-leaving, and of low national educational standards."

There are those who believe the cause of school-leaving is not so much economic pressure as "dissatisfaction," "restlessness." One of the chief causes for this "dissatisfaction" is retardation, caused by the promotion of children according to age rather than achievement. "Indifference is readily explained on the basis of the cirriculum not being arranged according to the tastes and abilities of the children. "Education means not filling the child's mind with supposedly necessary external material, but developing the child in every way, physically, mentally, morally, and socially, for fuller *present* life, because we believe that out of the present development will come enrichment of life in the future." "What working children need is what all children need, but these especially—love from some one who has the time and intelligence to love; work from some one who knows what kind of work will be the most possible and useful to them; but, above all, play, music, stories, pictures, and the personality of the teacher who is joyful, tender, intelligent. Discomfort, anxiety and privation make their faces old by ten years. They stand, little creatures, between the mockery of what our civilization has made of their homes and the wreckage that machinery and speeded-up industry will make of their lives. Meantime there is our school. Would it not be possible to adapt this child of foreign peasants less to education and adapt more education to the child?" (Helen M. Todd)

The power of our public schools is inestimable. It is the common meeting ground of all ages, conditions, languages, inheritances and traditions. It is here that the childhood of America meets and learns and is working out our future destiny as a nation. It offers not only a course in Americanization but side by side with it that equally valuable course Democratization. It is here that Morris Mogilewsky becomes Prime Minister and Monitor of the Gold Fish Bowl in Room 18; Nathan Spiderwitz becomes Councillor of the Exchecquer and monitor of the Window Boxes; Patrick Brennan, Commander-in-Chief of the Forces and Leader of the Line, and Yetta Aardonsohn, Monitor of the Buttons off the Back of Teacher's Dress. It is here there would be no prejudice were it not handed down from father to son—These schools planted in the hearts of the Ghettos and Little Italys accomplish what no other agency has been able to do. Listen to what Mary Antin says of our public school.

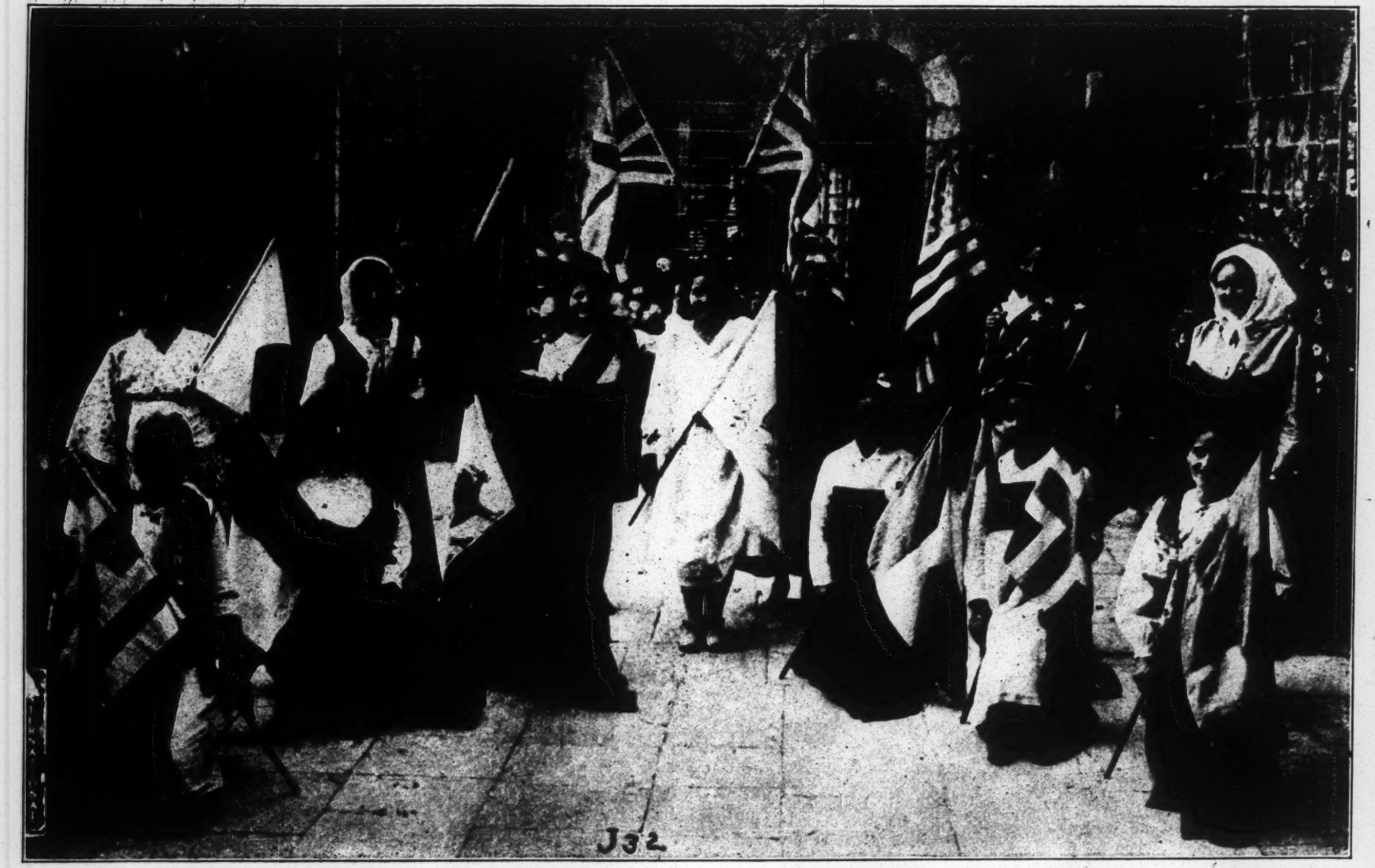
"The public school has done its best for us foreigners and for the country when it made us into good Americans. I am glad to tell you how the miracle was wrought in one case * * * As I read about the noble boy who would not tell a lie to save himself from punishment, I was for the first time truly repentant for my sins * * * I had relatives and friends who were notable people by the old standards, but this George Washington, who died long

before I was born, was like a king in greatness, and he and I were Fellow Citizens * * * It thrilled me to realize what sudden greatness had fallen on me and at the same time it sobered me, as with a sense of responsibility. *country*. I knew one could say 'my country' and *feel* it, as one felt God, or myself. The country was for all the Citizens and *I was a Citizen*. And, when we stood up to sing 'America I shouted the words with all my might. I was in

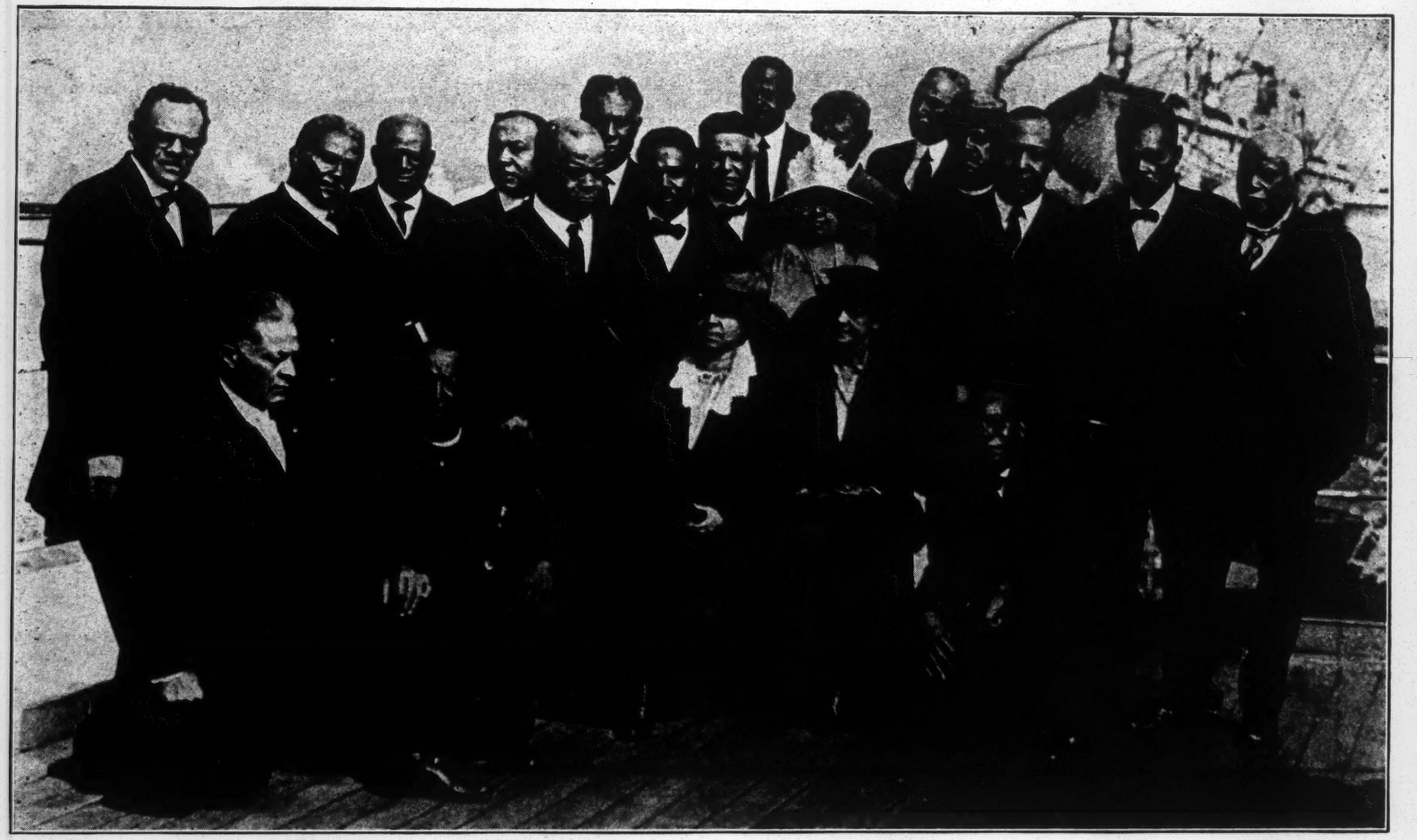


"THEY COME! THEY COME! FROM ALL ENDS OF THE EARTH THEY COME."

I strove to conduct myself as befitting a Fellow Citizen * * * It gradually dawned on me that it meant *my country*. The people all desiring noble things, and striving for them together, defying their oppressors, giving their lives for each other—all this it was that made *my* very earnest proclaiming to the world my love for my new-found country." "Naturalization may mean more than the adoption of the immigrant by America. It may mean the adoption of America by the immigrant." All honor to the Public School which gives opportu-



GIRLS OF ALL NATIONS COMING TO MAKE AMERICA THEIR HOME.



Twenty three distinguished negroes including bishops and other representatives of the African Methodist Episcopal and African Zionists Churches attested their disapproval of the rigid enforcement of blue-laws upon their arrival here from the World's Methodist Conference in London. The delegation was headed by Dr. John Hawkins of the A. M. E. Church of Washington and Oscar W. Adams, owner of the Birmingham, Ala., Reporter. The delegates come from all over the U. S. and represent some of the most intelligent and best educated negroes in this country.
(c) Keystone View Co.) KM

nity to all Little Citizens to become both Americanized and Democratized!

But educational effort is not limited to children, for schools for adults have been organized to meet the need of those not favored in earlier years with educational privileges. Beside the well known "night schools in our cities there are two other outstanding illustrations of this work for adults.

Just twenty years ago Miss Sara Wood Moore established the first "camp school" and after years of devotion and sacrificial work she died among the Italian workers for whom and with whom she lived. "She had not only the imagination to conceive a magnificent ideal, but the perseverance to achieve it to the minutest detail. Her birth and culture made her responsive to all the refinements of life, and gave her the insight of a truly democratic spirit which discerns beauty of thought and action without regard to *accidental setting.*"

A second venture in adult schooling that has far out run the greatest hope for its success is that of the Moonlight Schools. What adventures in brotherhood these have furnished and what treasures for citizenship have been found. These schools are peculiar to the Southland and had their beginning in Kentucky. Here was found a people of "an arrested civilization" singing ballads sung in England three hundred years ago. But novelist, poet and artist have failed to convey to us "the strongest urge of the mountaineer's soul—his eager, hungry, insatiable desire for knowledge. The moonlight schools grew out of an imperative need disclosed by three incidents which occurred about twenty-five years ago. An illiterate woman who loved her daughter as you and I love ours was unable to read the messages Jane sent from a distant city; the mother carried them over rough mountain paths and roads seven miles that the teacher might translate them. Once after an absence of several weeks on account of bad roads and weather the mother came again but with the seal of the letter broken and with a new expression on her face. "Hit jist seemed like thar was a wall 'twixt me and Jane and I wanted to read with my own eyes the letters she wrote with her own hands. So I bought a speller at the store an' sot up at night 'til midnight an' sometimes 'til daylight, so I larned to read and write" and she slowly spelled out the words in that precious letter from Jane.

Another "call" for a moonlight school was made by a middle aged man who after looking over two books laid them down with a sigh. "I can't read or write I'd give twenty years of my life if I could."

The third incident. At an entertainment at the school house a young man of twenty sang a beautiful ballad, partly borrowed from Old England, partly original. When asked to write it for publication it was his to reply, "I would write it for you if I could but I can't. I've thought up a hundred of 'em that was better'n that but I forgit 'em before anybody comes along to set 'em down." These three calls, from an illiterate mother, a middle aged man who was shut out of the world of books and the ballad singer were answered by the first moonlight school. On the opening night, "the brightest moonlight night the world ever had known" instead of the *one hunderd and fifty*

hoped for in that Kentucky county "they came singly or hurrying in groups, they came walking for miles, they came bent with age and leaning on canes, they came *twelve hundred* strong!" Were these schools successful? Let the shout of an old man give the answer, "Glory to God, I'll never have to make my mark again! Were these schools practical in their teaching? Let some of the lessons make answer. Instead of "See the cat on the mat" they learned the timely message, "This is a road. It is a good road. It will save my time. It will save my team. It will save my wagon. The good road is my friend. I will work for the good road. "While opposite was this. "See this bad road. It will hurt my team. It will hurt my wagon. The bad road is my foe. I will get rid of the bad road." Are ideals of citizenship taught? Listen again. "I shall pay my taxes on my home, land, cattle, money and other things. Where does this money go? It goes to keep up schools, roads to keep down crime and disease. I am glad I have a home to pay taxes on." What about patriotism? Another lesson, "See the flag! It is our flag! Our flag never knew defeat! Why did our flag never know defeat? Because our flag has always stood for right."

Abraham Lincoln's prayer was not for wealth or position but, "God help mother, help father, help sister, help everybody. *Teach me how to read and write.* Watch over Honey and make him a good dog; And keep us all from getting lost in the wilderness. Amen."

What wonderful adventures this wilderness of illiteracy holds, for all are not reached yet. The "call" of those thirsting for knowledge comes "from the deep forests where brawny woodsmen with stunted brain fell the trees to build America's homes, its ships and bridges, from the pit of the mine where men, bent and blackened, dig the precious ore which sends a gleam athwart a million hearth-stones, from the noise and hum of the factory where men slave and women toil to conserve the food and produce the fabric which feeds and clothes their fellow men, from the mountain fastnesses where men, walled in, have preserved the blood of a noble race to pour like an elixer of life into the nation's blood stream, from the Southern cotton field where Lincoln's black brother toils and knows no real emancipation—the emancipation of the mind—but waits for us to come and set him free, from Western plains where dwell the sons of pioneers who braved the lonliness and dangers of a vast wilderness that they might advance the outposts of civilization." Too old to learn?

"Cato learned Greek at eighty
Age is opportunity no less
Than youth itself, though in another dress
And as the evening twilight fades away,
The sky is filled with stars invisible by day."

And what is the adventure of the teacher?

I teach the earth and soil
To them that toil;
To hill and fen
To common men right here.

The plants that grow
The winds that blow
The streams that run
In rain and sun
Throughout the year.

INDUSTRIAL MISSIONS AMONG FREEDMEN. A CLASS IN DOMESTIC SCIENCE, HAMPTON INSTITUTE, HAMPTON, VIRGINIA.

And then I lead through wood
and mead
Through mold and sod
Out unto God.
With love and cheer, I teach.

NEGRO EDUCATION

From our recent text Book, "The Trend of the Races" we learned that the impetus given the wonderful development of the common schools for the Negro in the South was due very largely to the Church and private funds and to the pioneer Church *missionary teachers.* That the Negro race appreciates educational advantages is shown by the marked decrease in illiteracy, 90% being illiterate in 1860 and today less than 25%. One of the most encouraging signs of the times is that public funds are being used in much fairer proportion for Negro education than ever before. The total number of college graduates is now estimated to be more than 7,000. Twenty-two have received the degree of Ph D from such universities as Yale, Harvard, Columbia and Chicago. Three of these were full blood Negroes who could trace their ancestry back to Africa and three were women; 700 have graduated from Northern colleges and over 6,000 from the missionary colleges of the South.

What is the result of the "adventure" of our Church in the South? Mrs. Betty Taylor Groves of Annemaniee, Alabama, in her address before the W. G. M. S. last year told in part what we have accomplished and of lands yet unpossessed. "Who are among the best preachers of the Southland today, whose lives are in keeping with their preaching? Who are the most accomplished doctors among my people whose practice is in demand? Who are the most beloved teachers whose hearts are in their work. who labor not for salary alone but for the good they may do? Who are the best home-makers and who feels another's woe? These are they who have come up from our Mission schools * * * The few trained to duties, the few have accomplished great things, the few are filling high places, evidences of what the many would do with like opportunities * * * There are yet many in the Southland unreached, many miles of territory without school or Church privileges, who have never heard a kind voice telling them of Jesus."

"How would you have us?
Our eyes fixed forward on a star
Or gazing empty into space?

LIBRARIES.

The libraries in our cities are becoming more and more real educational centers—books at hand, librarians able to "read" the stranger and equally able to suggest and supply the reading that he needs, books of biography, varied literature, pictures, lectures, classes in civics and American History—a marvelous opportunity to lend a helping hand to those who will, perhaps soon, be leaders of their own groups! Books are an open door to education that never close. And the travelling libraries afford an opportunity that may mean much in molding a community, otherwise separated from book privileges. The story-telling hour is meeting a wonderful need among children of the immigrant and of American children as well. Watch the children from "everywhere" flocking to the enchanted room to hear the marvelous and inspiring stories told by friends with "understanding hearts," stories that enter into the thought and imagination and heart life of childhood! Mary Antin tells of

THE UNITED PRESBYTERIAN MISSION LIBRARY
475 Riverside Dr. New York 27, N. Y.

her experience, "It was my habit to go very slowly up the low, broad steps to the palace entrance pleasing my eyes with majestic lines of the public building, and lingering to read again the carved inscriptions: PUBLIC LIBRARY—BUILT BY THE PEOPLE—FREE FOR ALL—Did I say it was a palace? Mine, because I was a citizen; mine, though I lived on Dover Street. My palace—mine! * * * It was wonderful to say 'This is mine'; it was thrilling to say, 'this is ours' * * * That I who was born in the prison of the Pale should roam at will in the land of freedom was a marvel that it did me good to realize. That I who was brought up to my teens almost without a book would be set down in the midst of all books that were ever written was a miracle as great as any on record."

RECIPROCITY.

A Bible class was once asked why Peter was sent to Cornelius. Two replies were given and both correct. "Because Cornelius needed Peter" and "Because Peter needed Cornelius." Cornelius needed Peter to show him the Christ and Peter needed Cornelius to teach him the application of the teachings of Christ. Mutual benefit is always the result of an adventure in brotherhood. Franklin Lane tells us that all who seek our shores bear gifts. "Whatever the lure that brought us, each has his gift. Irish lad and Scot, Englishman and Dutch, Italian, Greek and French, Spaniard, Slav, Teuton, Norse, Negro—all have come bearing gifts and have laid them on the Altar of America.

"All brought their music * * * All brought music and their instruments for making music, those children of the harp and lute.

"All brought their poetry, winged tales of man's passions, folk songs and psalms, ballads of heroes and tunes of the sea, litling scraps caught from the sky and field, or mighty dramas that tell of primal struggle of profoundest meaning. All brought poetry.

"All brought fancies of the mind, woven in wood or wool, silk or stone or metals—rugs and baskets, gates of fine design and modeled gardens, houses and walls, pillars, roofs, windows, statues and paintings—all brought their art and hand-craft.

"And all brought hands with which to work."

"And all brought minds that could conceive."

"And all brought hearts filled with home—stout hearts to drive live minds, to direct willing hands.

"These are the gifts they brought."

"Hatred of old-time neighbors, national prejudices and ambitions, traditional fears, set standards of living, graceless intolerance, class rights and the demand of class—these were barred at the gates.

"At the Altar of America we have sworn ourselves to single loyalty * * * We have taken an oath that the world shall have a chance to know how much of good may be gathered from all countries and how solid in its strength, how wise, how fertile in its yields, how lasting and sure is the life of people who are one, but have come bearing gifts from many countries."

THE CHURCH'S OPPORTUNITY.

BEHOLD I HAVE SET BEFORE THEE A DOOR OPENED, WHICH NONE CAN SHUT. REV. 3. 8

FOREIGN CORRESPONDENCE.

INDIA

Miss Jean Morrison, Abbottabad, India, Editor

SEEING THE MISSIONS.

It was my good fortune to visit Pathankote city and district and see the magnificent work that is being carried on on there. The force of workers for the village consists of Rev. and Mrs. J. H. Stewart. Misses Laurella Dickson and Miss Josephine Martin, and let me tell you that there is no slacking on the job, they are doing real work. Pathankote is away off to one side of the Mission and they are all quite too busy to let the rest of us know all that they are doing, so it came as a surprise to me that we have so much organized work in our most distinctly Hindu district.

It is no light task to get about over those mountains and rivers and hills and roadless tracts; I wish Henry Ford could see some of the stunts the Ford does. For instance, one day when I was with them, on our way to the fourth village, our road ended abruptly in a lake which Mr. Stewart said he would go through, we ladies descended to *terra firma*, there was room for us to walk around the edge of the lake but not to take the car. The village promptly assembled to see the *tamasha* and to tell the Sahib that he could not possibly cross that water; but there seemed no other way to reach our village, so in he plunged and churned across with the water up on the car bed. When he reached the other side the bank was much steeper than it had appeared to be, went *straight* up out of the water, no landing there. On persuasion three men were induced to push the car back till he could turn, there was mud in the bottom of that lake, you daren't stand still; on the left hand shore he managed to make an escape, right up into the village. Some of the streets we went through were so narrow that the car filled them from side to side; but we reached the village we had set out for. Three experienced ladies make it possible for them to divide and reach many more people than if they all stayed together, but it is also makes harder work for each one has to talk all the time with no rest for her throat.

Day after day they carry on, taking their lunch with them and often eating it in the car. One day while I was there we made a picnic on one side of the village under a pretty mango tree but a dead animal and a flock of vultures in the field near us did not increase our appetites.

Mr. and Mrs. Stewart know the people so well and their language and ways that it is an education to go about with them. It all made me wish for a like group for poor old Abbottabad.

I had never before seen Miss Machonachie's Dispensary in Pathankote and was more than pleased at the business like organization and equipment; it is not a show place, the buildings are very modest but a work equal to that done in many Hospitals is carried on there. Miss Machonachie has very evidently won the hearts and confidence of the people.

Avalon School was visited on Saturday when there were no classes, but it was like a hive of busy bees with its hair washing, room cleaning, clothes mending, etc. Miss Nellie Gordon seems to have quite found her place among them. However, she will be going to Woodstock School in Landour to take up work. Miss Buchanan's mother and sister were away so I did not see them but Miss Lois and Miss Vida Graham were energetically on the job.

When you steal away for your quiet hour of prayer remember these workers and their Indian helpers and the people to whom they go with the message. So much of the result depends on you and your faithfulness.

"Watch Us Grow." Abbottabad, Kohat, Campbellpur, Taxila these are your lusty Mission Babies—new territory—new stations—not half manned or

equipped but doing a rousing business. Inform yourself! look up these locations on the map, count the Mohammedan converts during the past year, take a hand, we are willing to grant shares in this growing business. Write for particulars.

JEAN MORRISON

CAMPBELLPUR CAMP.

When I say *camp* you must not imagine that our tents are pitched in a grassy, shady place by running streams of water, but the very opposite. there is no grass, and these winter days we prefer sunshine to shade.

We camp in a center from which a number of villages can be reached. These centers are from ten to twentv miles apart; sometimes in moving from place to place we are accommodated by the train, if we happen to be near the railroad, otherwise our tents and camp furniture are transported by the stately camel, or the slow but sure ox cart. We are very thankful for the Fords which take us about with so much ease and comfort. Some one said "it nearly breaks the Ford's heart to go over some of these roads," and there are places that it absolutely refuses to go.

This district is 4,178 miles, broken up by three ranges of hills which in places rise to a height of 2000 feet above sea level. I quote description of one part which is practically true of the whole. "Imagine a level plain, dot it with meaningless, barren hills, the spurs and off shoots of the Gandgarh Range, streak it with equally meaningless ravines and streams, coming now from the Gandgarh mountains, now from the Margolla Range and now from the hills of Kolla Chitta Range. Through it all twist and turn the river Haro in every direction. It is a country of sudden and constant surprises, a bewilderment of hills and ravines."

In all this varied scenery there is much of beauty and interest, but it is not for the beauty and interest that we are here, but for its people. A people of strange religions and customs, a people in gross darkness. Into this gross darkness we are taking the Light of the Gospel, and as we take it, O how helpless we are without God's almighty help and power. Less than 4 percent of the population is literate, only four women in every thousand can read so statistics tell us.

As the people are strange to us, so we and our religion are strange and curious to them. In a group of Hindu and Mohammedan women a Mohammedan woman asked us if we were Mohammedans? If not, who are you? Do you know the Mohammedan creed? A Hindu woman spoke up and said—what is your creed but "ill ill lil lil" and after saying it you tell lies. Quick came the answer —well, what do you know but "Ram, Ram, Ram" and you tell lies too.

Into a Hindu group came a crowd of Mohammedans, as they crowded in the message was interrupted by a general uprising among the Hindus, who vociferously expostulated that the Mohammedan women were contaminating them by such close contact. Two Hindu women learned a verse of Scripture. A group of Mohammedan girls learned John 3:16 repeating it over and over after us. Whenever we find a woman who can read we try to sell a gospel. In every village visited I think there has been a Scripture portion sold among the men and boys if not among the women.

Generally the people are friendly and hospitable. One day we left the car on the main road and walked about a mile across the field to a village, when we had finished our work there we went back to the car, just as we reached it a man came hurrying after us with a kettle of hot tea, cups and saucers and bread and butter; unknown to us he had gone to prepare the tea, and when he brought it, finding we were gone, he followed us. He was an army man, home on short leave.

Do pray for this needy, but encouraging field, that God will make us His efficient servants and that He will awak-

en these people and open their eyes to see the light.

ELLA M. GORDON

GUJRANWALA.

Dear Friends:—

I am just back from a village named Dhariwal and I want to tell you about it. The new pastor of that circle of villages is conducting a series of special meetings for Christians and two splendid Indian ministers are helping him. I wish I might tell you of this group of Christians and today's service, as they appear to me. Pleasant memories of former years are woven in the picture and these are blended with hopes of the future, and present conditions, as well as God's own promises, give us good grounds upon which to base our hopes.

Happy welcoming faces greeted us as we drove up to the village, and one after another called out, "O there is my own Miss Sahiba." You see I hadn't been there for two years and the people of this village are especially enthusiastic and these little girls were anxious to tell the new things they had learned. Women gathered around and every one seemed happy. The village surroundings were as usual except that there was a carpet and some other things spread on the ground for the people to sit on. I was much pleased to see the consideration shown the women, for theirs was the best place of all and this is not often so in a Panjabi audience. The people kept coming in from the outside villages until one hundred and fifty were present. You might have been annoyed at the confusion which followed but we who work in these villages day by day were delighted because of the quiet, reverent attitude of the people. They listened to two splendid, long sermons and weren't impatient as we Americans might have been. The awfulness of sin was brought home to us with power and also the fulness of Christ's redemptive work on our behalf.

My mind kept going back to a day in this village two years ago, when I had to speak to a large number of men and women there. They were waiting when we arrived and, although the number was large, and they had to sit out of doors with all the village distractions about them, they were so quiet and attentive that I still think of that day and hour with great pleasure and satisfaction. I remember how one after another led in prayer, of how interested the women were, and of how the children recited Bible verses and stories. I was amazed at the number of Psalms they could sing, and at the many other evidences of God's working, and I wondered what made the difference between this village and so many others.

A young man had been away in the army and there he had learned to read and to really love the Lord. He was back home then, the idol of his village friends, and he had brought back a real desire to serve. I found that this lad was largely responsible for the new life there and that he was being much used of God. Often he seemed crude as he tried to copy things of the west, but these superficial things seem to be dropping away and he is a real force for righteousness in his village. Pray for him and his people and praise for the light now shining in a dark place.

Sincerely your friend,

Hazel Bennett.

PATHANKOTE.

Dear Friends:—

I returned to India just before Christmas and was out in the district two days after reaching Pathankote. We spent Christmas in a government rest house sixteen miles from the city: the direct road is shorter but it is not passable for carts and motors. The rest house is one of the corner towers of the old Fort which was destroyed many years ago. It stood on the bank of the Ravi river close to the foothills of the Himalaya mountains. The view of the river and hills from the verandah is very beautiful.

We have been working among both the

Christians and non Christians and find the way open for the message wherever we go. Near the end of January we went up into the mountains where there are a number of Christians; several of the men can read, but they get very careless when there is no regular teacher. We had two days in which to prepare these people for the communion service which was held on Sabbath afternoon. We also preached to the non Christians in the nearby villages. Miss Josephine Martin and I went to a Hindu house where preparations were going on for a wedding day. The man was perhaps forty-five years of age; he told us it was his wedding day. He also said that the woman sitting in a group near by was his wife, but that he was marrying another, the woman spoke up and said "How am I your wife?" She looked sad and miserable indeed, told us that she had two sons and a daughter but still he was marrying another wife. Later, when calling on the wife of the Sikh Postmaster, we learned that this second woman would be considered the real wife. The Hindu man had taken the first woman away from another man but could not be married to her because the Hindus do not grant divorces.

On Sabbath morning two Indian Christian men, who were with us, went to a village two miles from camp to see a Chamar. The Charmars are low caste Hindus who deal in hides and leather. We had heard that this man had become a Christian. They found him in his village and he definitely expressed a desire to become a follower of Christ. but was suffering so severly from an attack of asthma that he could not come to the camp service. He has not been baptized but says that he will be, whether his family comes with him or not.

In another village we found a young Mohammedan woman who reads well, and who said she had a New Testament in her house. She bought a Gospel and promised to read it to the women where she was visiting that day.

A GROUP OF CHAMARS.
The Chamar is the tanner and leather worker of India. Raw hides are shown in background.

The urgent need of our work here just now is a large increase in Spirit filled Indian evangelists, both men and women, to go into these villages that are ripe for the harvest. Pray ye the Lord of the harvest that He thrust forth these laborers from among the educated Indian Christian community.

Yours in His Service,
LAURELLA DICKSON.

WOMEN'S HOME—GURDASPUR.

The Home is a place of surprises; one never knows what a day may bring forth. Sometime ago we saw a group of people coming up the walk to the Home; on enquiring who they were and what they wanted they responded by presenting us with a sixteen day old baby girl! The mother had died a week before. friends had done the best they could. which was not very good for the poor baby. She was very thin and weak. we hunted up a basket and something that would do for a mattress till better could be provided. Unfortunately we had no clothes on hand for her, all that she had on was a little muslin shirt, not much protection from the winter cold of the Panjab. All that we had on hand was rather coarse gray flanelette which isn't very suitable for a sixteen day old baby. However, it covered her and kept her warm until we secured some soft white flannel and made some little garments for her. The first two or three days she cried all the time, finally she adjusted herself to her new surroundings and to lying in the little basket rather than being held in somebodys arm's. Her face was so old and wrinked when she came, then she began to thrive, took her milk well and looked more as a baby ought to look, and we had great hopes for her. But alas, poor wee thing, after a couple of weeks she took influenza, it was epidemic in the Home, hardly any one escaped it. It was pathetic to see this little bit of humanity try to cough, she suffered very much. We could hardly get enough milk down her to keep her alive. By keeping hot water bottles around her all the time and dropping a little milk into her mouth, we kept her with us a little more than a week, but one night, when the woman went to feed her, about midnight, she found her dead. She was bathed and a new little white dress put on her. Then, as they do here, a piece of new white muslin was wrapped around her and tied at the top and bottom, above her head and below her feet. We tied it with pink baby ribbon and put pink rosebuds around her. Word was sent to the father and he came and carried the body to the cemetry. So our little baby, who had been with us only a month, but had won her way into all of our hearts, was taken from us.

The youngest now in the Home is four and a half months old, a darling baby. It is very difficult to keep the little ones from taking cold this winter weather, it is so dark and cloudy, no sunshine to warm them up. However, we are thankful for the comparatively good health among them. Even now, when practically all of the women either have or have had, influenza, most of the children have kept well.

GERTRUDE ZINK

Rev. and Mrs. Paul L. Miller announce the birth of their daughter, Margaret Louise, on Feb. 17th, 1925. Weight 9½ pounds.

ABYSSINIA

Mrs. T. A. Lambie, Editor, Addis Ababa.

ZUQUALA.

All mountains in Abyssinia are considered more or less sacred. There evil spirits of all kinds dwell, and with no amount of money could one persuade an Abyssinian to venture to climb some of these beautiful heights. There are other "high places' however, where in some way or other the devil has been put to flight, and there Churches have been built in honor of that sainted one who won the place from the power of evil To these mountain Churches, as well as to others, the Abyssinian Christian makes a pilgrimage once a year. An individual has not his own home Church as in America, but each day of the year is given over to the worship of some special saint in the Church erected in his memory and bearing his name. Some days it is much more necessary to go to Church than on others; probably because the saint whose turn it is to be honored is more revered than the others.

One of the most famous mountains of Abyssinia (religiously speaking) is

visible from Addis Ababa, although about forty miles away. It is an extinct volcano with a crater lake on the summit and around its name Zuquala, cluster many interesting tales. One of the traditions is that on the top of the mountain is the grave of the devil. To Abo Gobra Munfus Kadus (servant of the Holy Spirit) the saint who dwelled upon Zuquala, God had at one time given the lightning power." The saint immediately overcame Satan with a bolt of lightning, and buried him there on the mountain top. Upon his grave every passing Abyssinian throws a stone, thinking they are serving the right by burying the evil spirit thus more deeply. They also believe in an existent devil, as well as the one buried upon Zuquala, and fail to see the inconsistency. This same old Abo, it is said, lived for one hundred years on the mountain considering himself too holy to die. A trial was held to decide the question. God Himself conducted the trial, sitting in a huge stone chair (still to be seen as proof of the tradition) and around Him all kinds of different creatures as judges. Everything large and small, agreed with Abo, with the exception of the fly. The fly said that at one time Abo had killed one of his fellow creatures with a fly whisk, and hence he deserved death. Since the decision regarding holiness was not unanimous, Abo was sentenced to death.

On the top of Zuquala, there are two huge rocks with a narrow passage between. The Abyssinian Christian uses this to determine whether or not he is righteous before God. A person whose sins have been forgiven, may pass safely thru; a wicked one, will be caught by the receding rocks and held prisoner until he confesses his sin. No one, as far as we know has ever been caught. Probably because no one attempts to pass through without first having made a confessional visit to the priest and presented him with a sum of money large enough to insure forgiveness!

These traditions are to us interesting stories, but to the Abyssinian Christian they are far more. They are parts of Holy Writ and are believed just as sincerely by the laity as the stories in our own Bible. They appear to us as fairy stories: the Abyssinian priests tell them to the people as sacred. How can a people who, through the centuries, have had the Word of God, and to whom the name of Christ is perhaps too familiar. have so far strayed from the truth!

And to bring them back seems to be a far harder task than that of reaching the non-Christian Gallas of Western Abyssinia.

Partly because of these traditions and partly because of the lure mountain climbing has for a middle westerner, Zuquala had for months been to me a sort of small Mecca, and so I was very happy on a little vacation to help make an opportunity to visit it.

We set out at sun-rise for the forty mile ride across a desert-like country dotted with small thorny mimosas. We tried to go straight toward the mountain but the winding trails seemed all to lead the other way, and the goal loomed larger but seemingly nearer. About three o'clock we struck the foot hills and at sun-down reached the top, rather we dragged ourselves up, for the altitude and steepness of the road made one almost breathless.

We were travelling light with no camp cots, depending upon finding grass or hay with which to make soft beds. All we could get, however, was two small bundles one of which we felt should be given to the mules, and the other when spread upon the ground was almost imperceptible. It was a hard night for the ground was covered with bumps which grew more pronounced as the hours passed, and the wind from all Central Abyssinia centered there as the highest point. But the next day paid for all steep climbing, as well as discomforts of the night.

Upon the top of the mountain, sunken perhaps several hundred feet is a crater lake. Surrounding the lake a succession of rocky peaks, each of which afforded

a different view of the country. From the eastern side Addis Ababa was visible, with its white buildings and tin roofs peeping thru the eucalyptus trees. On the Western side stretched away the Arussi country dotted with lakes and checkered with patches of cultivated ground. And in the far distance the dim outlines of more mountains. We spent the whole morning walking around the top scrambling from stone to stone and from peak to peak, glorying in the changing view of the far stretching plains so far below us. Abyssinia is so beautiful and we wondered when the hearts and deeds of the people would compare to the quiet peace of the country itself.

On the very highest peak, covered with giant cedar trees and graceful clinging vines and moss, we found the famous rocks and the dwellings of the hermits. As in the middle ages, there is considered to be something holy about retirement from the world and self-abnegation. The priests here conduct a school and one of the boys told us that a part of their daily preparation for the priesthood is to crawl on hands and knees thru a cleft in the rocks. So they attain righteousness!

The water in the crater lake is like unto that in the pool of Siloam. One priest told us that if a blind man came regularly to the lake and washed his eyes for seven days, he would be healed. A man blind in one eye, happened to be sitting there and a fun-loving German who had accompanied us turned to him and said, "Did you hear that? Run down to the water there and you can be healed. No use in your sitting here with that bad eye." The priests laughed and said, that he had another disease and it couldn't be cured, and the man evidently thought the healing power of the water was not for him. And still they believe!

One reason for this blind faith is that once a year the light of the Spirit comes down and rests upon the lake, as did the pillar of fire by night in front of the children of Israel. Many people, in whose veracity we really believe, say that they have seen this light which the people believe is a token of the presence and power of the Spirit. What do you think it is?

This trip to Zuquala afforded just one disappointment. Several of the men in the priests school were so very friendly and seemingly so willing to talk, and we couldn't talk—at least not enough to learn of the lore of Zuquala first hand. It made us so eager to really know the language of Abyssinia, not only to learn from her people of course, but to tell them the real truth in Christ. There is much good in the Church; they know so much concerning God and His Christ; we want to win them from their superstitions. The more we visit such places as Zuquala and the more we hear of the teachings of the Church, the more eager we are to work here through a revival of the Ancient Church of Ethiopia. Will you pray for it too?

F. DAVIDSON.

EGYPT

Minnehaha Finney, Editor. Tanta, Egypt.

WORK AMONG YOUNG WOMEN IN EGYPT AND PALESTINE.

Two general impressions stand out to one visiting Palestine after having spent a number of years in Egypt. The first is that the atmosphere of evil which is often so very oppressive in the Orient, is here in the Holy Land tempered by a counter current of a purer air of reverence and devotion manifested by many a pilgrim and visitor, whether Christian or Jew.

There is almost sure to come over any Western Christian visiting the Holy Land, a feeling akin to awe when he realizes that his eyes are beholding the same landscape that the Master loved and that his feet are treading the same paths and climbing the same hills. This realization makes the sense of approach to God very vivid. On the other hand the hardness of heart and the atmosphere of intrigue is at times overwhelming and one understands in a limited

way that burden which overcame the Master when he cried out:—"O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!"

The second impression is that Islam instead of dominating all life both civil and religious here takes its place as one of three religions. No doubt these impressions stand out much more clearly now than they did before the War, because the sinister power of Islam ceased to dominate Palestine when the Turk surrendered to General Allenby.

The conflict between the ultra conservatism of the Orient and the unrestrained liberalism of the modern Westerner are here seen in sharp juxtaposition. This is noticeable to a certain degree amongst all factions and religions, but more especially amongst Jews. There are the old Rabbinical Jews born in the East who catch their breath as well they may at the utter freedom of the young Jews coming from the West whose impact upon the younger generation of Palestinian Jews upsets all their tolerance of the old ways. One sees the streets full of young Jewry, men and women, boys and girls at evening walking arm in arm with the air of comradship and freedom. It is like a fresh breath after a refreshing rain amongst all the formalism and hypocrisy of the Orthodox eastern Jew, but the very freedom is fraught with grave danger, for without doubt moral standards are slackening. The Oriental, be he Jew Moslem, or Christian, is not used to this liberty and he does not know how to use it, and too often it degenerates to license. It makes one sick at heart to see young boys and girls physically fit but intellectually and socially untaught going wrong. But even greater is the sorrow when one sees men and women who have had a good degree of training but whose moral sense is so dulled that they have no conscience toward weaker members of another race or religion.

I mention these things that you may get the background or the atmosphere in which all mission work has to be carried on. Especially do societies working with the young as do the Christian Associations have to face and cope with these conditions. It can not be said that as yet we cope with them. It is often asked whether we think it is time to introduce the club idea into these countries of the Near East where the home or the clan has always been the center of life. Are we not teaching young women to find some other center and encouraging them to go out at night. Because of these questions I have done some hard thinking the past year, and have come to the conclusion that it is high time to begin along these lines of club activities.

One has only to open his eyes to see many of the streets of Jerusalem full of youth at night and one must ask himself whence are they coming and whither are they going? True many of them are Jews but altogether too many of them are Christians. The same conditions prevail in other towns of Palestine and to some degree in Egypt. The more wholesome club centers that can be instituted the better. Even if we seem to be creating a demand we can feel that we are creating a desire for what is good and pure. And then I remember that the history of missions has been to create a demand for women's education and many other things which are good and wholesome.

Again I feel that clubs are needed to create outlets for service. Missionaries commonly feel that Christians in the East while exhibiting many of the Christian graces are woefully lacking in the side of service. Especially is this true of women, who are always kept in the background. Clubs of the Y. W. C. A. variety are essentially self-governing and if they are to succeed here they must of necessity train the girls to carry on themselves. It is extremely interesting to watch girls develop along these lines. The timid girl needs much support and encouragement and gentle pushing forward while the vociferous

self-efficient type has to be handled gingerly yet gently restrained.

The leader of such a club must know no discouragement even with failures which must needs come. Failures should on the other hand be welcomed for no other experience so definitely makes the girls realize that a club is theirs, and that theirs is the responsibility for its success.

It has been extremely interesting this summer here in Jerusalem to see our members willing to take definite responsibility small though it may be. We have 100 members here, and with each member taking some little bit of responsibility we can easily make ourselves felt. We have a Member's Committee which discusses general policy for the club and helps the secretary make decisions. Other members seem willing to do their bit, some give musical numbers for a social, others being responsible for passing tea or suggesting games. Still others show a special sense of responsibility for the Bible Class which is the center of the club life in Jerusalem.

MRS. D. H. PHILLIPS

SUPERSTITIONS IN ISLAM.

The religion of the common people in all Islamice countries is mixed with hundreds of superstitions, many of which have lost their original significance but still bind mind and heart with constant fear of demons, with witchcraft and sorcery and the call to creature worship.

We are not in doubt as to what Mohammed himself thought of his *qarina**. In the most famous volume of all Moslem books on the doctrine of jinn, called "Kitab akam al marjan fi Ahkam al Jan" by Abdullah-esh-Shabli (769 A. H.) we read in chapter five as follows: "It is related by Muslim and others from 'Ayesha that the Apostle of God left her one night and that she said. 'I was jealous of him.' Then she said. 'Mohammed saw me and came for me and said. "What's the matter with you. 'Ayesha? are you jealous? And I replied 'Why should one like me not be jealous of one like you?' Then the apostle of God said. 'Has your devil spirit got hold of you? Then I said, 'O Apostle of God, is there a devil with me?' Said he, 'Yes, and with every person.' Said I, 'And with you also, O Apostle of God?' Said he, 'Yes, but my Lord Most Glorious and Powerful has assisted me against him. so that he became a Moslem.' " Another tradition is given in the same chapter on the authority of Ibn Hanbal as follows: "Said the Apostle of God, 'There is not a single one of you but has his quarina of the jinn and his quarina of the angels.' They said, 'And thou also, O Apostle of God?' 'Yes,' he replied, 'I also, but God has helped her so that she does not command me except in that which is true and good.' " The Tradition here given occurs in many forms in the same chapter, so that there can be no doubt of its being well-known and, in the Moslem sence, authentic.

*Note—By "qarina" the Moslem understands the double of the individual, his demon companion, his mate, his famaliar demon.

Here is another curious form of the same Tradition. "Said the Apostle of God, 'I was superior to Adam in two particulars, for my devil (qarina), although an unbeliever became through God's help a Moslem and my wives were a help to me, but Adam's devil remained an infidel and his wife led him into temptation." We also find an evening prayer recorded of Mohammed as follows: Whenever the Apostle og God went to his bed to sleep at night he said, 'In the name of God I now lay myself down and seek protection from him against the evil influence of my devil (qarin, shitan), and from the burden of my my sin and the weight of my iniquity. O God, make me to receive the highest decree."

INTERESTING WORK.

The work amongst the Mohammedan women and children in Kafr Manakhir is just as interesting as it ever was. The women have learned to tell all of the

story of the life of Christ up to the time He was twelve years old. They need some prompting in that last story, but I am sure that they will have it learned well before the Christmas vacation, and then after the vacation I expect to begin with the stories of His active work. They are so interested in this. Last week a man came to the door and tried to make one of the women leave and told her that if she stayed in there she would become a Christian, but she told him to go away and leave her alone, and he did.

The children do just as well as the women. So many of the children got to coming to street class on Sabbath that I had to shut the door when the room was filled and teach that class then send them away and let a second class come in. Today in the two classes we had seventy children, and then there were about twenty more standing outside wanting to come to the third class, but as I had taught a class in the Girls School before I went down there and then taught two there, I felt that I had reached the limit of my strength and so I had to send them away. I do hate to turn them away like that, and I don't feel that I did right today in doing it, so next week if they come again I shall teach the third class. I will at least have a clear conscience then.

These children are so responsive and are so anxious for a school. I had hoped to open a school for them there this year, but teachers are very scarce and since I returned late I have not been able to get one. This is the hardest year I have ever put in out here, but I know it is because I don't have enough workers and so I am trying to fill in the gaps. It isn't the work I am doing that makes it so hard, but it is seeing so much left undone that ought to be done. I have not had a chance to go out yet with the Bible Women that I am directing—three of them—and I am sure that this is not conducive to the best possible results. However, I am trying not to worry about it and am looking forward to next September when I can start out on time and with a full corps of workers. In the meantime, let us make it a matter of prayer that I shall be able to find four more teachers for this district for the coming year.

JEANNETTE L. MCCRORY

ABOUT MILLINERY.

Perhaps you are all tired of Tut-aukh-amens style by this time and would like something more modern. If so, then just come and lean over the balcony with me, and let us study the styles of some of his descendants. Let's note the various forms of "millinery" for altho the year is still young and cold, Fifth Avenue devotees will be wanting spring bonnets, and others suggestions on the new styles.

Of course, there isn't much variety to what these men wear—a red fez or bowl shaped brown felt unless its cold, when they will wear a whole blanket on their heads.

But the women! Here is an interesting study of unceasing variety! See that half-grown girl carrying an earthen jar, holding about two gallons of water, on her head and dragging along her baby brother. She is holding to the jar with one hand, for she hasn't carried as many as the stately dame just behind her. This one has a large cooking vessel of copper sitting on her head, and, shoulders back, hands free she walks along as free and easy as you do wearing your oldest hat on a rainy day.

But perhaps you would prefer something not so heavy in appearance. Here are two women coming along having a nice chat on their way home from the mill. Their hands are giving emphasis to their trumphet tones and we helplessly "listen in" to her neighbors last quarrel, and for how much she sold the chickens etc. (No, I don't suppose they are hard of hearing, but that is Arabic as "she is spoke" at least by the country people). But the strange thing about these two women is that each wears" a bushel basket full of flour on her head. One has covered hers with a

worn-out, blue galabeejah (dress). Note the majestic way of turning the head that this style of head dress induces.

But here comes a woman topped with a nifty turban after the style of a dome on the mosques. Can it be that she is aping the citadel in Cairo? No, she has just been to market and bought a half peck of beans or lentils and has tied them up in her handerchief or veil to put on her head and out of the way.

What is this that looks like an animated shock of corn? If you prefer something imposing in the millinery line —here it is! Yes, that's a woman underneath those corn stalks, tripping along as if she had on ostrich plumes and taffeta! Here *is* one wearing feathers. The "frame" is a flat straw disc about a yard in diameter with chickens draped all over it. How "sporty" is the angle of their tails and toes over the brim while their heads bob in assent to the tune she sings about "chickens fine and fat, to sell."

It reminds me of a chic "model" I saw a few days ago. One of the bushel baskets of soft straw, had the two handles pressed together leaving an opening on each side where two geese looked out calmly in statuesque solemnity. This was worn with the goose heads over the shoulders. (This could easily be made into a tri-corner shape with another goose).

There is a woman who has added a stout stick to the top of her head gear instead of a quill. I wonder if she is raising boys. Look at this one. She is going out to get her breakfast of "fuhl mademmas" (beans) already cooked, so she has on her blue and white porcelain dish for it. Now, this is our milkwoman flying up the street with two vessels full of milk on her head. One is worn on top of the other). She carries a strainer in her hand and I must leave you now to see that she gives us full measure.

Why, they carry everything on their heads rather than in their hands (or feet—one woman was seen wearing her shoes pearched on her head). And look how erect are their forms! No curvature of the spine or stooped shoulders among these peasant women!

But there is one thing that not one of these folks have worn yet, and it is something more necessary and useful than all those things we saw them carry. Yet it is more costly and beautiful than anything Tut-aukh-amen ever put on his royal head. And yet it is free, and each one could have ont to keep if you and I just didn't fail to tell them about it. It is the "Crown of Life" that John speaks about. Can you and I be sure of ours if we don't help these folks get theirs?

EVELYN MCFARLAND.

AMERICA IN CAIRO.

Each year hundreds of people from all parts of the world and from all walks of life come to visit Egypt. "Seeing Egypt" means anything from a two days strenuous sight seeing in Cairo while the boat lies over in the harbor at Alexandria, to a comprehensive study of the whole country from Assuan to Alexandria. It may include a quick trip to Luxor by express train to see the Valley of the Kings in half a day, and a rush around Cairo in a taxi seeing all the Egyptian treasures of art and architecture, learning and antiquities in another half day. But for the more fortunate it begins with a wonderful journey up the Nile by boat; with time for visiting many a tomb and temple, a thrilling excursion into the desert with camel boy and guide, to browse among ruins and pyramids; and a feast of things beautiful, interesting and profitable in mosque and museum. It is always a pleasure to Americans in Egypt to assist the traveller in any possible way and if he were free to so might keep himself fairly busy conducting parties to see the great Moslem University, the stronghold of Napoleon; the tombs and other places of interest. Especially is the missionary interested in helping to a better understanding of Egypt our own Church

people who are coming in ever increasing numbers, to visit the land and people in whom they are so vitally interested. Though there are many fascinating places all along the Nile, the city of Cairo—"the diamond stud on the handle of the fan of the Delta" necessarily affords the most fertile fields for exploration. The traveller might read many descriptions of the city yet never come under her spell until he looks down upon the sea of spires from "Windmill Hill." He might memorize pages of her history yet never know her people until he has walked and talked with them in their own streets and homes.

The same difficulty presents itself when we try to acquaint our United Presbyterian Church with the Egypt of their interest and prayers. Reports of numbers enrolled in our Churches and schools are as dry and meaningless as lists of kings and khedives with dates of their reigns. Would that it were possible for each one whose mind and heart reach across to Egypt, to know first hand the young sister Church here; to be taken about as were the two well know pastors who last summer had the opportunity to see and know what all our missionary work means. What would they see, what would they know? Let us imagine it can be done and take the denomination for a tour of sight seeing—not of ancient Egypt nor yet of the New Egypt—but of Christian Egypt. Of course, sight seeing can be done only a little at a time and many scenes need to be often revisited. But let us take the tourists.

BIRDS-EYE VIEW OF CAIRO.

Picking out not the mosques and tombs but the Churches and schools. We must not be discouraged because of the fact that we see first the tall minarets of the mosques—hundreds of them—and hidden away in the depths of the city only eight Christian Churches. But they have all the leavening influence and social contacts of strong congregations in America. It would mean something to you to know the membership of each of these but if you could go and mingle with them in their morning service you would soon be convinced that eight congregations in Cairo mean more power in the city than their numbers indicate. Many of you know these congregations by name, perhaps the quarter of the city where each is located, but now we are going to begin at Ezbekiah and make a personal visit to each. This is an old congregation—the first one established in Egypt—and has had a continuous existence since 1862. You will see as we come to the place that is right in the center of the business section of Cairo. As we enter the morning service it may seem strange to you that the men all sit on one side and the women on the other, but we dismiss that as an unessential while we meet the pastor Rev. Ghobrail Rizkallah. One meeting with this strong man is enough to tell us that he is an able leader for the 275 members under his charge. We see strong looking men and women in the pews too. They support him financially and spiritually. There is the principal of the boys school who is an elder, the head of the Cairo post office, the cook employed by the girls' school who is a convert from Islam, an instructor in the American University, men and women from all vocations working together for the extension of the Kingdom. They hold their own prayer meeting and Christian Endeavor each week and support Synod's mission work in the Sudan. You cannot overlook the choir of men singers trained by the Pastor and the fact that a daughter of the congregation plays the organ. One could wish to make you acquainted with all these interesting people but if we are to see the seven other congregations we must hasten to the next one.

It would be nice to go by air for the way is narrow and dirty that takes us to Haret es Sakkain the second congregation in point of age. It is not far from the palace of King Fuad. The old mission building in which this congregation

is housed call forth as many exclamations of praise as if it were itself a palace. The whiteness of stone floors; the coziness of its auditorium and the general neatness of the whole place is a great contrast to the surrounding neighborhood. You will want to meet the pastor of this church, too. He is the oldest pastor and belongs in the generation of Dr. Watson and Dr. Harvey. This congregation is not large but from it has sprung a young Church in another part of the city which we shall visit presently. The visits of the pastor among the homes of this "district of the water carriers," the influence of the lives of Miss Margaret Smith and Miss Hosack with their Bible women and teachers are forces not easily summed up in a visit.

As we come to the Church at El-Kulali we find the place filled to the door. The pastor Rev. Tadros Nassair was one of my first Arabic teachers when I was new to Egypt and he a student in the Theological Seminary. He is an enthusiastic pastor who loves books and holds to himself a loyal people. A large school for girls joins the Church building. The school is supported by the Mission but the congregation owns its own building and supports its own pastor. It has a very interesting mid-week meeting for women. The pastor leads the meeting and calls upon the women members to recite Bible verses which they have learned. Can you measure the influence in this part of the city exerted by congregation and pastor, girls' school and three Bible women?

Next on our way and next in age is the Church at Faggala. If you have read the article by Dr. Alexander in a recent number of the United Presbyterian you already feel acquainted with the pastor of this congregation. His Sabbath morning service has the largest attendance of any of the Churches in the city, though not the largest membership. The eloquence of the man and the attractiveness of the large new building draw people from all over the city. Pastor Ghobrail is a real shepherd. He scolds the women members of his flock if they pay too much attention to the prevailing fashion, and with seeming good effect. Recently we have heard of these same women at the suggestion of Miss Edna Sherriff, superintendent of the girls' school in that district, undertaking a new thing. Miss Sherriff has been anxious to make the education of girls very practical and in addition has succeeded in securing the help of the mothers in the education of their daughters. She suggested to the women that if they would furnish stove, oven and cooking utensils, she would begin a small department in household economics. The idea seemed very acceptable and there ought to be good results from such a venture.

It is interesting now after having visited the older men, to come to the Church at Shubra where we find the Rev. Samuel Girgis, one of our youngest pastors. Everything is new here—Church building, pastor, pastor's wife. Mr. Samuel has been a favorite with the missionaries since his days in Assiut College and on his part, love for his teachers and other American friends prompted the rows of framed photographs seen on the wall of his study. You will love his quiet mother who lives with her son and his wife and rejoices in the fulfillment of her hopes as she sees him held in high esteem by all who know him. The congregation though small, has in a few years, secured the ground on which has been built the attractive new Church, and now the congregation is self-supporting. Their great desire now is to open a school for girls. Mrs. Finney has lived in Shubra for a number of years and still has oversight of the women's work.

We must go to Heliopolis by trolley now for our next visit; for the sixth established Church of Cairo is there. It is always a pleasure to take people to Heliopolis for the first time. Everybody likes it with its picturesque houses built out on the clean white desert sand. The new stone and brick Church situated

near the edge of the town overlooking the desert and the hills is very attractive as is also the double Mission residence on the same plot of ground. This congregation began its existence as a canteen for soldiers during the war. The men had something to eat and an occasional talk from a worker. Then came a request for a regular meeting and permission for the ladies also to attend. Six years ago a congregation did not exist. Now it is the Evangelical Church with its own pastor and is almost self supporting. The Rev. Ishaac Ibrahim and his wife are happy to know you all and converse with you in beautiful English while we wait for the street car to take us back to Cairo.

On the way back we must stop for the sake of convenience at Manchiet-es-Sadr so that you may see the very newest congregation. This is a real Egyptian village suburb in the northern part of Cairo where a few Christian people formed a nucleus of a congregation. A young licentiate led their meetings and was soon called to be their pastor. Through his efforts enough money was raised to buy a piece of land. On this lot they put up a building which they use as both school and Church. Mrs. Hart helps the young pastor and his people in this very encouraging community.

A little congregation of fifty members worships in a new Church away at the southwest end of Cairo. This is the one named before as having grown out of the Church at Haret-es-Sakkain. It was organized before the one just above, but you have done well to remember so many new names and faces, so we shall visit this congregation at another time. They have not yet called a pastor. In all of these eight Churches together there are only 1200 members but the number increases steadily and we are not going to be discouraged. In addition to these established Churches, four of which as you see have been begun in last few years, there are seven other places where services are held in different parts of the city which are soon going to grow into Churches. We can not let you pass these without a look.

EMBRYO CHURCHES.

We shall have Rev. J. W. Acheson and his wife conduct us to each of these, for each meeting place is like a child under care. On the Mission map the congregations are marked by crosses and the meeting places by circles; so we shall go with them first to the Fowler Orphanage where they live. This is away on the northeastern side of the city again. In the large down stairs room of the Orphanage a meeting is held each Sabbath. The girls from the Orphanage day school and the boys from the boys' school attend as well as men and women from the neighborhood. Mr. Seif who finished last spring his course in the Theological Seminary has charge of the work and is doing wonderful things. Last Sabbath over 180 people gathered for the service. Doesn't that look like another Church? There is also a C. E. Society which meets every Wednesday night. Last week there were fifty-five men present, so they as well as the women and children are interested. There is a meeting for women each week and they have a well organized Missionary society. There is a brick factory near the mountain in the desert to the east of the Orphanage and many of the workmen come to the meetings. Their simple faith and prayers have been a blessing. This Orphanage is an interesting place. There are about 40 girls in the day school under Miss Barnes and also 40 boys in the day school near by.

We shall go a short distance away to what we call Bab-el-Hussenieh. I think you will know immediately that this is a fanatical Moslem section of the city. Just between two holy places, a mosque and a tomb is a Girls school and a child welfare center. At present there are 39 girls; all Moslems but three, who in this little school receive a daily Bible lesson and come to Sabbath School each Sabbath. The clinic for women and children is open three days each week. Dr.

Carrie Buchanan is here talking with the women, and with the help of a Bible woman gives a simple message while Mrs. Reynolds assisted by a trained nurse treats the physical ills of the patients. This center was opened just two years ago and during the first year two thousand women and children were treated. It is most interesting to watch the women as they are taught how to bathe and feed their children. They are quite interested in the model cradle with cheese cloth cover to keep off the flies, which they are told can be made for forty-five cents. One wonders how soon this too will develop into a Church. The clinic work is a wonderful means of reaching women with whom it would be almost impossible otherwise to make contacts.

A short ride brings us to another center on the main thoroughfare through a Moslem part of the City. The building houses a school for girls and little boys during the week and on Sabbath there are classes held from the roof to the dark, damp basement. The house opens on the street and during any service you will see people stop to listen During any special meeting the street is crowded with people. The hall where services are held is very dark and narrow and the Church members nearly fill it themselves, but with this overflow meeting on the street who can tell the number of lives touched? During last year meetings were held four nights each week. There is also a weekly meeting for women. Visits are made in many parts of this vast section called Khrunfish where the houses, narrow alleys; the brass bazaar, etc., recall the "Arabian Nights."

Between this center and El Faggala which we have already visited, there is another Child Welfare Center and day school for girls. These also are under the direction of Dr. Buchanan. On Sabbath in addition to the usual Sabbath School there is a Bible lesson for street urchins (girls) and in the afternoon Mr. Elder gathers in the street boys for a Sabbath School class.

Away across the city in Boulac where there is the greatest number of Moslems there are two more—light houses as we might call them. You will be interested in seeing these for there is nothing very Western about them. At Adaweya there is a regular Evangelist who holds Sabbath and mid-week meetings, and ministers to a nucleus of consecrated members. Last year he began a class in which he has taught the women to read. Across the street car track is a little day school fostered by Miss Anna Y. Thompson. The Evangelist from Adaweya helps with this work, too.

There is a meeting place in a district that is cut off from the city by railroad tracks. On one side the track to Alexandria and on the other that between Cairo and Zeitoun. For this reason the section is rather isolated and seems a separate village within the city. Beyond it are green fields dotted with tiny villages. Here again is a group of Church members, an evangelist; a Bible woman, missionary society and a day school of girls and small boys cared for by two teachers.

The last of the "embryo Churches" that I want to show you is the one at Shubra Nusha. It is away at the northwest of Cairo just beyond the city limits. What you will see here is first of all a neat N. W. M. chapel partly the gift of friends in Ben Avon, Penna. Then the Evangelist here is the only one of his kind. He is a volunteer worker and very zealous, visiting, preaching and conducting little schools for boys and girls of his own free will.

This outline of Churches and meeting places does not tell you about the outreach of pastor, evangelist, teacher, Bible woman; pupil or devoted Church member but it gives you some idea of the Christian work that is undertaken in and about the city. There is a whole branch of the work that we have only glanced at in passing—that of the Bible women. There are twenty of them in

the city. I know you would be interested in going with one of them on a round of visits but you see we have about reahed the limit of what one can do at a single effort. Over two thousand women are being instructed by this band of workers, most of them poorer or middle class women but often the Bible woman is sent for to read to and comfort the women of a wealthy family from which a loved one has been taken.

It is hard to believe that we have spent all this time seeing the work in Cairo with scarcely a peek, except in passing, at the schools. There are eleven of them for girls throughout the city, offering education to rich, middle class and very poor girls. It is with great pleasure that one always shows to our own people the work done by these schools. Hundreds of young people are being trained in proper methods of housekeeping, are learning to appreciate reading, Moslem and Christian girls alike are becoming familiar with the Bible, and all are living better lives through contact with faithful, devoted teachers who give unselfish service to their Master. You would enjoy knowing these teachers in their homes and in their schools; you would like I know to to see each of the schools at work and at play but that must be at another time. May He whose we all are and whom we and all these workers serve prosper that which is being carried on in His name.

This splendid story of "*America in Cairo,*" was written by Mrs. C. C. Adams.

(Ed.—M. Finney)

We all over the Mission and the Egyptian Church have been saddened by the death of Dr. Kruidenier. He will be missed in every department of our work in Egypt but we rejoice in the assurance of an "*abundant entrance*" into glory.

THE BIG MOOLID. (BIRTHDAY)

I wonder if you people in America know that in Tanta, Egypt is the Mecca of more pilgrims than the original Mecca? Sometime ago the Mohammedans celebrated the birthday of a holy man, whose memory they greatly revere. Just outside of the town a city of tents sprang up, all laid out in streets and brilliantly lighted at night by electricity. It was estimated that a hundred thousand pilgrims from all over Egypt were present. The celebration lasted eight days. On the last day there was a great parade through the city. At the head of it was the Khalifa, the highest religious dignitary of the mosque dedicated to this saint, Sayyid el Bedawi. He rode on a horse and wore the reputed robe and fez of the saint. In order to touch this robe thousands of people all along the route crowded close up in a seething mass. The position of the Khalifa was no sinecure that day. In spite of the crush there were very few accidents. On the last night we rode in a Ford through the main street of the tent city, in our slow progress driving the people to each side of us, as a boat drives the waves of the sea. I confess to some anxious moments in thus being at the mercy of the fanatical thousands, but they seemed very good natured. We took along our cook and his wife and perhaps their dark faces were a passport for the white folks. In hundreds of tents along the way men were performing the zikr, a holy dance in honor of the prophet, Mohammed. They dance, calling out Allah (God) until exhausted and others take their place. Of course every pilgrim makes a visit to the mosque of Sayyid el Bedawi in order to receive a blessing. I wanted to know what they saw, so the other day, with three other ladies, visited the mosque. We dressed in Turkish costume with veils over our faces. At the entrance we had to take off our shoes and give them to a care-taker. In our stocking feet we stepped over the threshold. We passed by groups of worshippers, both men and women. Except on Fridays, the only religious ceremony in the mosque is the saying of his prayers by each worshipper who enters. We went into the room containing the tomb of the saint. It was enclosed in a

dome-shaped covering of brass in fancy open work. The faithful approached this tomb, with great reverence and ran their fingers down over the brass-work, imploring the blessing of the saint. One woman called aloud to him, as if he could hear. Around the four sides, as far as they could reach the people had rubbed the brass-work as bright as gold. The saint has power to answer any petition, they believe. At the time of their religious festival, the mosque (the largest in Egypt) is crowded from morning to night by thousands of faithful Mohammedans.

One is filled with admiration for their faith and sincerity and by a profound longing that these seeking thousands might turn their faces and their petitions to the only true Answerer of prayer. One wishes to shout aloud to them "Come and offer your prayers to a living Savior, not to a dead saint." One wonders why these millions were allowed to believe in a false prophet, and oh, how fanatically they do believe in him. But it is not for us to puzzle over the mysteries of God's ways, but to cry aloud and not keep silence, "Behold the Lamb of God, which taketh away the sins of the world."

(Mrs. C. S.) Myra Boyd Bell.
Tanta, Egypt

LIKE UNTO LEAVEN.

This is the title of an attractive little report put out by the British and Foreign Bible Society and in reading over this report we find some interesting references to work in Egypt and other Moslem lands and we want to give them to the readers of the Magazine.

"To take a child in gentle hands
And lead him into mystic lands,
Where veils no longer shroud the past
And each new hope o'ergloes the past--
'Tis this to teach."

A. F. Harman.

Of the 235,000,000 Moslems, it is estimated that only 12, 126,000 are literate. Dr. Zwermer reckons that five persons on an average will listen to every reader and that the total number of Moslems who are accessible through the printed page is nearly 61,000,000 or a little over one-fifth of the total number. However accurate such figures may be, they do not tell the whole story. The significant thing is not the small proportion of literates but the sudden awakening after long centuries of torpor. The Moslem world is learning to read.

From Arabia we hear of "crowded schools," "ability to read increasingly coveted." Iraq, so long a center of letters, is turning at last to books again. In Syria illiteracy is vanishing rapidly for the rising generation. Turkey manifests a "growing desire for education and reading." Egypt is in the throes of intellectual revival. In Morocco, Algeria, and Tunisia the French are everywhere building schools. In Malaya the British and Dutch Governments have opened large numbers of vernacular schools for Moslems: "the villages are all full of young people who can read."

Among the ten-millions in Persia, it is reckoned that from 90 to 95 per cent in the cities are still illiterate, and that in the villages only about two in a hundred can read. Here, as indeed in many other parts of the Moslem world, the Christian mission schools are exerting enormous influence. The Bible takes a leading place in their curriculum. In the C. M. S. schools in Persia, for example, the scholars go through the four Gospels twice, besides several books of the Old Testament. Sons of important families leave these schools to take prominent State positions. If they do not profess Christianity openly, at least they have imbibed considerable Christian truth.

Boys go out of these schools proud of their accomplishments and eager to show how they can read. A missionary in Persia tells of one lad who bought a new Testament and spends his time, when not at work in the fields, in reading from it to groups of villagers.

Dr. Young, the veteran head of the

United Free Church of Scotland Mission near Aden, relates how a nurse, attached to the mission hospital, came upon a group of boys in the village at night. She thought they were gambling, but on stealing up to the outskirts of the little crowd she found they were listening to a lad who was reading aloud a Gospel which he had purchased that morning at the hospital.

Dr. Zwermer tells a similar story of some street Arabs he came upon in Cairo. I saw them, he says, sitting on the ground early in the morning; the rain was falling and it was cold and they had over them one of the great Arabian cloaks. I said to myself, "there they are again, playing cards and gambling early in the morning before they go to their work. I went to speak to the boys. There were three of them and one was reading: 'And God said to Abraham, Get thee out of thy house to a land that I will show thee' I said 'where did you get that book? Why I bought it." I asked two of them 'Can you read? 'No but he reads to us every morning.' A little class on the curb-stones of Cairo for boys whom everyone neglects, but whom Jesus Christ loves!

Through the schools a knowledge of the Bible is slowly premeating the Moslem world.

TALKING WITH A TOURIST.

By Norris B. Whitcomb, M. D.

"What kind of school is this over here across from the hospital?" asked Mr. Wood the other day as he enjoyed the fresh morning air on the doctor's north terracina. "I noticed that they were singing, 'Onward Christian Soldiers,' so I am sure it must be some sort of mission school; is it part of the American Mission?"

"That," replied Dr. Dock, "is anything *but* a mission school as we use the term. It is an Egyptian government primary school and the only one here in Assiut. I see you are surprised at the singing; well, the tune *is* the voice of Christianity, if you'll excuse my poor paraphrasing, but the words are the hands of Islam. They have simply hitched their own words to one of our tunes, and you notice the boys seem to enjoy the martial spirit of the piece."

"But those boys all seem well clothed, and the whole enclosure is neat; I had supposed that these government schools were of a very low order," interrupted Mr. Wood. "You know a good many of us United Presbyterians back home in Missouri wonder what is the use in the expenditure of so much money on mission schools as long as there is adequate provision made for the youngsters by their own government."

"Well," returned the doctor, "if we were willing to be satisfied by their standards of teaching, alone, we might feel that way, for in many ways their system is not bad. But after all is it good policy to find a boy and initiate him into the elements of Christianity and then turn him over to an Islamic school system for his further education? Obviously not. However, don't take my word for any of this, but ask those men out at the College; that bunch out there have this all worked out to a fine point while education is not exactly in our line here in the hospital. You might be interested, though, in a junket some of us doctors took the other day to visit one of the mosques here in town. A branch of the Azhar University of Cario is conducted in this one."

"But there goes the breakfast bell, so come out and have some fool medammas with us while we talk."

The United Presbyterian tourist, Wood, gladly followed the doctor to the dining room where they found the housewife and children already waiting. Fool medemmas is the food par excellence in Egypt. The saying is: "Fool in the morning for the prince. at noon for the poor man, and at night for the donkeys." So to this extent at any rate, the doctor's breakfast was princely. The big red beans well cooked in a native brick oven for five hours and served from a large copper container on the street at an early morning hour are indeed a veritable leguminous amborsia. Their flavor is enhanced by a

liberal addition of salt and butter and lemon or lime juice.

"You see," resumed the doctor, as he made a dive at a stray fly which had eluded the terracina screen, "for a long time I had been wanting to visit this mosque over here. You remember the one whose minaret you saw so plainly from the terrace just now. Mr. Jayyad, our hospital pastor-evangelist, told me that he knew some sheikhs whose friends are teachers there, and that we could get one of them to go with us if we liked. So last Wednesday we started out at about ten-thirty; Mr. Jayyad, Dr. Old, Dr. Frank and myself. We walked directly over here opposite the government school which you have been observing and then through a recently widened street on up to the open square where stands the mosque. At the door were met by two principal sheikhs. They greeted us very cordially, and I judged that our guide Sheikh Mohammed, had told them of our proposed visit. Before stepping over the little raised threshhold, we removed our shoes and one of our hosts reminded us that in the same way Moses had taken off his shoes when standing on holy ground. I guess the only thing resembling a fiery bush was our own burning curiosity. Then we stepped into the entranceway in our stocking feet."

"I wish," thoughtfully suggested the tourist, "that some of the folks in our Church at home could remember that there is likewise a certain inherent sacredness about our house of worship. Maybe we might learn something about propriety even from these followers of the Prophet."

"Not a bad idea," Mrs. Dock agreed.

"Yes," said the doctor, "though it doesn't matter so much how they come through the Church door, but I do hate to have my kids at a Church social turn back somersaults over the table at which we are to commune on the next Sabbath."

"However, to get back to brass tacks; we started making a circuit of the great room within. I am a poor hand to remember dimensions, and anyhow they didn't tell us how large an area the place covers. It is built like so many of these Eastern structures, around an open square or court, and I should say that the distance from the outside wall to this court was at least forty feet perhaps more. The roof is sustained by huge columns, three deep in tiers surrounding this central opening. The sheikhs explained to us as we entered that the work that day was entirely that of memorizing lessons which had been previously assigned and that there were no teachers engaged in lecturing. All through the building everywhere there were pupils seated in groups and occasionally one by himself, all studiously engaged in repeating aloud their various lessons. The hum of their voices was like that in a lecture hall at home before the beginning of the program."

"I don't see how they can learn anything that way," remarked Mr. Wood.

"Well, I confess I don't understand it, but it appears they do. The mere repetition is not all of it though. Each one sways backward or forward or sideways while he murmers his lessons and the sight of those two hundred boys in constant motion was odd indeed."

"Don't they have charts or blackboards or maps or any such paraphernalia?" inquired the tourist.

The doctor explained that here and there resting on the floor and leaning against the columns for support were a few small blackboards some two by three feet, and occasional map of Europe and Africa.

"They told us that no boy may enter the school until he has memorized the Quran; by that time he is usually about twelve years old; his entrance examination is based on his work in memorizing their holy book."

"But where, may I ask, do they learn all this before the age of twelve?" Mr. Wood showed reasonable surprise.

"In the little kuttabs or village schools; they are scattered all through the country; a visit to one of them would be worth your time."

"Yes," said Mr. Wood, "I hope I may manage to; and you say this mosque

school is a branch of the great Azhar University in Cairo! How long is their course of study?"

"Oh, a boy usually pegs away for eight years and then takes an examination. If he is lucky and gets by he gets a certificate to show for this and then after four more years, having taken a second examination, he receives his final certificate if successful. He may even go to Cairo and take two more years after that and receive some sort of doctor's degree."

"And what," inquired the guest, as he received his second cup of coffee from his hostess, "is the value of all this training; for what does it fit them?

"For various things; one may become an eccesiastical judge or he may chant the Quran at weddings and funerals; he is free to rise as high as he can in their Islamic hierachy."

"And do the boys from this other type of school like the one here across the street follow the same vocations, or what becomes of them?" asked Mr. Wood.

"These others study French law and take courses in engineering and other subjects after the European fashion; they become fitted for responsible places here in government service."

"After our walk around the main part of the mosque," resumed the doctor, "we were permitted to climb the stairway of the minaret. I counted the steps; there were one hundered forty-eight of them and each one was eight or nine inches in height. The view from the highest balcony was fine; from it I could count the minarets of fourteen other mosques right there around us. Straight out across the fields toward the Ibrahemieh Canal the buildings of our own Assiut College showed in splendid contrast to all surrounding structures. It was nearly noon when we came back downstairs and we thought they were relieved to see us get away before the hour of prayer. I forgot to tell you that at the eastern side of the building is the Quibla toward which they face when they pray.

"And now let me tell you a bit about the Alumni Banquet at the College last night. And then draw your own conclusions regarding the value of maintaining mission institutions for education even with these government schools in existence. While you are finishing off with this *fool* I may as well fill you likewise with my impressions, for I tell you frankly that I thought right off of the contrast between that crowd there and the students of the mosque; and I may as well get it out of my system."

"Shoot away," cheerfully urged the Missourian. "I'm sure ready to be shown."

"You know we have been building a new dining hall with New World Movement funds, and the banquet was pulled off in the main room of this new building. There were between two and three hundred present, so I was told by Zaki Effendi Fam, who is one of the teachers. The hum of their voices made me think of that other droning, monotonous hum in the mosque; only that was a lifeless sort of sound, while this fairly spelled good fellowship. We were seated at long tables and served by very efficient dining-room men. In addition to these regular servants, there was a host of boys carrying pitchers of water and constantly refilling emptied glasses. There was soup and an Egyptian dish of stuffed cousa and meat besides; then turkey and all the fixings came along, followed by pudding and Arabic coffee. It was some feed.

"But the really interesting, and I think, significant thing about the whole affair, was the various occupations represented by those who composed the company. I sat over at one side and saw only limited corner of the room, yet I discovered three different preachers whom I knew and there was a well known physican, who after finishing his work here in the College took his medical training in America. Not far from these was a good pharmacist friend of mine. and beyond him another who is in government service in the Railways Department offices; there were land owners and men managing estates, merchants and business men. In fact, practically any of the important everyday work of the

country was represented by some of these alumni. It was a pretty big testimony to the character of work that has been done in that college all these years. And I found myself contrasting this group of men with that which we had seen a few days before in the mosque school. And the dissimilarity is essentially that of different faiths; this crowd over here under the minaret are following a dead leader; the fellows over by the canal are demonstrating the life in the *living* Christ."

"And so that is why you believe in the mission schools, I suppose," remarked Mr. Wood as he pushed back his chair.

"Well, at any rate," returned the doctors are a good bit like the old farmer and lead us in prayers this morning. I have gassed so long that we'll have to hurry and read a short Psalm, for it is time for us to be in the wards making the rounds this very minute. We doctors are a good bit like the old farmer at home who during haying season finished up his morning prayers with, 'Amen-John—hitch-up-the-oxen."

"If you are not all too busy this morning," cautiously suggested the guest, "I'd like to have a look-in on the hospital work myself."

"That is the very thing I was going to suggest to you," rejoined Dr. Dock and they all turned toward the front sitting-room.

The guest was reading from the familiar tenth chapter of Romans—"How then shall they call on him in whom they have not believed? And how shall they believe in him whom they have not heard?" Above the sound of his voice came another and a strange sound from the street below, in front of the hospital; men's voices raised in singing a curious chant as the wooden bier was being carried toward the mountain. Over and over their wierd song was repeated—"There is no god but God, and Mohammed is the prophet of God."

STUDY FOR THE MONTH.

MAY

Foreign Missions—China

Text Book—MING KWONG

By Mary Ninde Gamewell

"Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost. Teaching them to observe all things what so ever I have commanded you and Lo I am with you always, even unto the end of the world."

—*Matthew* 28:19,20.

Chapter Five—Subject; A Strong Nation

(with additional material)

By Mrs. J. P. White

Scripture Lesson—Isaiah 60:15-22

Roll Call—Current Events.

TOPICS FOR STUDY

1. China National Conference.
2. New Developments in Missionary Work.
3. The New Literature.
4. China's Spiritual Quest.

Home Missions

Text Book—ADVENTURES IN BROTHERHOOD

By Dorothy Giles

Chapter Four—The Road to Learning.

(with additional material)

By Mrs. Haidee Ewing Rankin

Scripture Lesson—Phillippians Chapter 2.

Roll Call—Our own Educational Institutions and Leaders.

TOPICS FOR STUDY

1. Public Schools.
2. Public Libraries.
3. Reciprocity.
4. The Church's Personal Opportunity.

EDITORIAL.

MRS. GEORGE M. MOORE, Editor, Xenia, Ohio.

DEVOTION AND STRATEGY IN FOREIGN MISSIONS.

A century ago the newly-awakened interest in Foreign Missions was increasing by leaps and bounds at home, but in the field itself the prospect was dark and forbidding. Then prayer was offered up that doors might be opened in China and India and other parts of the East.

Today those prayers have been fully answered and the position is reversed. In the mission-field to-day there are not only openings but urgent calls. In India tens of thousands are being refused instruction every year through lack of teachers, in China priceless opportunities are being neglected for the same reason, whilst in Uganda the rapid growth of the Native Church is diminishing the possibility of supervision to the last limit of safety. On every hand the missionary committees abroad are tugging and straining at the leash which is put upon them by the home committees through the lack of men and of funds. The missionary branches of the Church are full of bounding life, but they are being cramped and stunted, and are in danger of being broken and crushed by the limitations of retrenchments, realized of threatened. It is evident that the centre of gravity of the situation is no longer in the field of battle but in the home base of supplies.

Given two things we might yet evangelize the world in our own generation. Those two things are strategy upon the part of our leaders and devotion amongst the rank and file of the Church. Thirteen centuries ago Mohammed marched on Mecca with 10.000 men and transformed it from the stronghold of Arabian idolatry into a world-wide place of pilgrimage and the radiating centre of Islam. It was his own keen strategy and the devotion of his followers that enabled him to do it. Had we but 1,000 men, equally devoted to Jesus Christ, whose energies might be centred on this one city, might not Mecca be conquered for Christ? And if Mecca became a truly Christian city, breathing the spirit of love and aflame with the fire of Pentecost, what might not happen in the conversion of the pilgrims who by duty and decree flock to it in thousands every week? Might it not become in turn a radiating centre of the love of Christ?

But Mohammed wielded a sword, So do we, and one more powerful—the sword of the Spirit. Mohammed inspired a life-and-death earnestness in his followers; but we have a more inspiring Leader still. Yet the occupation of Mecca to-day would mean martyrdom for hundreds. Why not? I know little of strategy, and this particular dream may be entirely vain; but I repeat that, given strategy upon the part of our leaders and devotion to strike part of their followers, the Church of Christ *is* able in our generation to strike the death-blow to Islam and to all the heathen systems of the world.

There are world-problems of the Church to be thought out, and thought to a conclusion. These great problems, concerning the future of the whole Church of Christ on earth, can never be delegated to secretaries of missionary societies. They demand the united force of the highest statesmanship of the whole of Christs Church Militant here on earth. Otherwise she is the Church Militant no longer.

But there is another aspect of the matter. Leadership is not only a gift, but an art; and an art is long. What are we doing to train future leaders? In the parish! How much of the life is flabby and floppy! When a forward movement is proposed, how sadly familiar is the cry, 'Yes but who will take

it up?' How hard it is to fill the place of any energetic worker who leaves the parish! Now leaders do not grow on trees; they must be selected and trained. If we would be good workmen for our Master, needing not to be ashamed, we must be on the look-out for those among our young men and women who have the capacity, for leadership, and pray for their conversion or if they are converted, we must train them. For missionary work the missionary study circle provides such a training-ground.

It is useless to endeavor to attract young people to any passive form of service. God has given them active life and strong enthusiasms, and they must be given a sphere for their activity and hard work to do. Merely to listen at meetings and attend services does not attract them and will never attract them. Nor can they be put at once into responsible positions. If the missionary study circle be not practicable, some other training-ground must be invented which will at once give them something to do worth doing, and at the same time train them for more public and responsible work.

The multiplication of such training-grounds for leaders in the small spheres of parochial work will provide also the best security that from amongst their number some may be called of God to larger spheres of service.

The missionary enterprise is the greatest work of the Church, and that upon which the whole future of Christianity depends. For its conduct the whole forces of strategy and statesmanship of the Church are required, not only of the present, but—if the Lord tarry—of future generations. If we are wise, therefore, we shall neglect no opportunity of calling forth these gifts and developing them amongst the rank and file. There is many a Carey and many a Livingstone in our parishes for those who have the eyes to recognize them.

Finally Christ Himself is the ultimate Source both of the devotion and of the strategy needed for the great campaign. All the inspiration and all the power dwell in the person of our crucified and ascended King, and can only be communicated to us by the influence of the Holy Ghost. But whilst trusting entirely to His grace for the enabling power, it behooves us to face the present condition of the enterprise, and to endeavor through the guidance of the same spirit to discover our present duty, and how it may best be fulfilled.

Adopted from Church Missionary Review.

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THE ANNUAL MEETING.

The Thirty Seventh Annual Meeting, of the Women's General Missionary Society, will be held in the East this year. Because it is so seldom we have an opportunity to meet the people of that section of the Church, we are expecting an unusual privilege to make acquaintances there. Added to this is our assured good meeting. It is a great inspiration for the work to have heard the reports of the year. They are not tedious when we listen with sympathetic attention. We have the right appreciation of the Annual Reports, when we have during the year invested interest and self-denial in the work of the Women's General Missionary Society. If we are planning to attend the Boston Convention may we be prepared in mind, and heart, for the good we receive and may give.

BOSTON! BEANS, BRAVES, AND BRAINS!

BEANS! The local committee will look out for our physical welfare.

BRAVES! Bunker Hill, Lexington, Old North Church, Faneuil Hall. The appeal to our patriotic spirit is strong in this city which holds so many memories and landmarks of our early history.

BRAINS! This is the very place we would search out if we were wishing to visit the most noted literary shrines of our land. Here many of our loved writers of both prose and poetry found their homes. Oliver Wendall Holmes says: "Boston is full of little crooked streets: but it has opened, and kept open, more turnpikes that lead to free thought and speech and free deeds than any other city of live men or dead men—I don't care how broad their streets are nor how high their steeples.

But loved and noted as Boston is in our national and literary history, we have accepted the invitation to visit this city from very different motives and attractions.

FOOD! Yes we go to Boston for Spiritual food. Jesus said "I am the bread of life. We go to meet Him through our devotions, quiet hours, and fellowship one with another, that we may be strengthened with might in the inner man and in this strength return to our homes with new power and zeal in His service.

LIBERTY! The liberty Christ came to bring to all the world. "Ye shall know the truth and the truth shall make you free." Through Christ we have been made free from the bondage of sin and death. But this freedom carries with it a reponsibility for Christ calls His followers to proclaim Him to the whole wide world. In our gathering together we hope to appreciate our liberty in Christ more fully and receive fresh impetus in carrying out His command.

WISDOM! "He is made unto us the wisdom of God," and "if any man willeth to do His will he shall know." We will go to our convention praying and expecting such a spirit of consecration in our meeting that our wills may be conformed to His will, so that His wisdom may direct our plans for the spread of His Kingdom, for we have the privilege of being workers together with Him. May the Boston Convention nourish our souls, inspire our hearts and direct our service of our Lord.

Sincerely,
Mrs. Huber Ferguson, Washington, Pa.

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A MESSAGE OF FAITH.

"On to Boston," is the slogan of the hour, and the message for the New Year, in the January Number of this Magazine, intensified, and applied, would perhaps lead us on, and arouse our interest, and stimulate to our best efforts, for the coming convention.—The task intrusted to the Church is "To win the world for Christ," and the task awaits, God's people, In no other way can it be done. The Church is the instrument which Christ must use for this work. Inwrought with this tremendous task are the infinite resources, with which Christ has equipped and empowered his people. After His finished work of redemption as he was ascending to His Father, His cry rang out, "All power is given to me in Heaven and on earth, go ye therefore and teach all nations.—And lo I am with you, always, even unto the ends of the Earth."

Could assurance, command and promise be more definite and complete? Our King is on His throne, in the highest heavens where He ever liveth to make intercession for us, His Kingdom is coming, let this be our faith, our watchword. The hosts of sin are mighty, and the tumults of the wicked are

(Concluded page 559)

FORTY-SECOND ANNUAL CONVENTION

OF THE WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA.

BOSTON, MASS., JUNE 20-24, 1925.

PROGRAM

SATURDAY EVENING 7:30 O'CLOCK.

June 20

Mrs. Huber Ferguson, First Vice President, presiding.

Devotional Services.

Greetings—Boston Presbyterial.

Response—Mrs. J. D. Sands, President Women's Board of Directors.

Music.

President's Address—World Friendship.

Music.

Announcement of Credentials Committee

Presentation of Women's Board.

Prayer and Benediction.

Reception.

SABBATH MORNING

Worship in Boston Churches.

SABBATH AFTERNOON

Sermon.

Sacrament of the Lord's Supper.

SABBATH EVENING

Foreign Mission Night—Mrs. H. C. Campbell, presiding.

MONDAY MORNING

9:00—Morning Worship.

9:15—Business

Adoption of Program, Report of Credentials Committee, Roll Call, Appointment of Committees.

9:45 Annual Reports with discussion of same.

Recording Secretary—Miss Jennie B. Wallace.

Statistical Secretary—Mrs. D. J. Brown.

Secretary of Finance—Mrs. D. J. Brown.

Treasurer—Mrs. J. B. Hill.

Thank-Offering Mrs. O. H. Milligan.

11:25—Quiet Hour—Miss Emma Dean Anderson.

12.00—Adjournment.

MONDAY AFTERNOON

1:30 Devotional Service.

1:45—Annual Reports.

Young Women's Secretary—Miss Ida B. Little.

2:00—Field Secretary—Miss Ruth Work.

2:15—Annuity Report—Mrs. H. C. Campbell.

2:30—United Presbyterian Women's Association.

3:00—Literature Secretary—Miss Elizabeth Milligan.

3:15—Foreign Secretary—India and Sudan, Mrs. H. C. Campbell.

3:45—Junior Hour—Mrs. W. R. McMunn

Junior Secretary Report

Award of Junior Banner.

4:45—Junior Magazine—Mrs. Joseph Heagen.

5:00—Adjournment.

MONDAY EVENING

Thank-Offering Service—Mrs. O. H. Milligan, presiding.

TUESDAY MORNING

9:00—Morning Worship.

9:15—Business—Minutes, Roll Call.

9:30—Annual Reports.

Parsonage Secretary—Mrs. J. H. Maxwell.

9:45—Temperance Secretary—Mrs. W. P. Wiegering.

10:00—Indian Secretary—Mrs. J. S. Crawford.

10.15—Freedmen's Secretary—Mrs Ada Kerr Wilson.

10:30—Home Secretary—Mrs. W. S. Cook.

11:00—Program making.

11:30—Quiet Hour—Miss Emma Dean Anderson.

12:00—Adjournment.

TUESDAY AFTERNOON

1:30—Devotional Service

1:45—Annuity Bonds, Trust Funds, Life Insurance, Wills—Mrs. H. C. Campbell.

2:15—The Women's Missionary Magazine—Annual Report.
Mrs. George Moore, Editor
Miss Hazel Flagg, Treasurer.
3:00—Missionary Study
Outline and Presentation of Methods.
4:00—Annual Reports
Foreign Secretary—Egypt and Abyssinia—Mrs. H. C. Campbell.
4:30—Quiet Hour—Miss Emma Dean Anderson.
5:—Adjournment.

TUESDAY EVENING

Home Mission Night—Mrs. Ada Kerr Wilson, Mrs. John S. Crawford, Mrs. W. S. Cook.

WEDNESDAY MORNING

9:00—Morning Worship.
9:15—Business—Minutes.
9:30—Reports of Committees.
Resolutions
Memorials
Place
Credentials
Nominating
Roll Call
Election of Officers, Members of Board of Directors, Magazine Committee.
Report of Recommendations Committee.
Report of Poster Committee.
12:00—Adjournment.

WEDNESDAY AFTERNOON

1.30—Devotional Service.
1.45—Our Missionaries.
2.45—Reports of Tellers
Introduction of New Officers.
Introduction of Local Committee.
3:30—Unfinished Business.
4:15—Quiet Hour—Miss Emma Dean Anderson.
5:00—Adjournment.

WEDNESDAY EVENING

7:30—Evening Worship.
Music
Announcements
Address
Music
Consecration Service
Prayer and Benediction.

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shaking the earth. But God's plans, although, at times inscrutable will be carried out!—"He makes the wrath of man to praise Him."

Shall we not then go forth in great faith, and believe great things, and expect great things? The promises are many and great." Open thy mouth and I will fill it." In answer to Joshua's prayer "The Sun was stayed in its course and the moon stood still, because God hearkened to the voice of man." The strength of the Church is simply the strength of Christ residing in Her, and so my dear fellow-workers, only as we have this indwelling of Christ within us can He use us as His instruments. Great as is the power and privilege of prayer, it has certain and abiding conditions. "If ye abide in me and I in you ye shall ask what ye will and it shall be given unto you." Let us therefore yield ourselves to God in a very definite way, to do His will and be used by Him in this glorious work of bringing the world to Christ. All the care and worry and fuss and show of material things will fade into nothingness when in the glory beyond we shall be sharing with Christ in the wonderful redemption and glory of the redeemed. May God give us all the baptism of His spirit, in such a way that a mighty volume of prayer, will arise and make our coming convention a memorable one. A wonderful meeting in which every delegate every worker, and every one in attendance and in touch with it shall receive such a blessing and inspiration, that they shall carry new enthusiasm and strength to all our work and mark a new era in our work and in our share of the great task before us.

Mrs. R. A. Gibson
Second Vice President of Boston Convention.

THANK-OFFERING DEPARTMENT.

EDITED BY MRS. O. H. MILLIGAN.
Thank-Offering Secretary
905 Publication Building 9th St., Pittsburgh, Pa.

MY WORK.

Let me do my work from day to day,
In field or forest, at the desk or loom,
In roaring market place, or tranquil room,
Let me but find it my heart to say,
When vagrant wishes beckon me astray
"This is my work; my blessing not my doom
Of all who live I am the only one by whom
This work can best be done in the right way."
Then shall I see it not too great nor small
To suit my spirit and to prove my powers;
And cheerfully greet the laboring hours
And cheerful turn, when the long shadows fall
At eventide, to play and love and rest,
Because I know for me my work is best.

—Selected.

Let prayer be the key of the morning, and the bolt of the evening.

MATTHEW HENRY.

LIFE MEMBERSHIPS.

In the January, February, March and April numbers of the Magazine a large space has been given to publishing the list of 1924 Life Members.

I am sure our readers have been interested in noting the names as they appear month by month. Each year additions are made, new members are being more interested in the work of the Women's General Missionary Society by their life interest in the great work.

The article on this subject from the pen of our honored General Treasurer will be read with great interest. May it be an encouragement to others to make this same investment.

LIFE MEMBERSHIPS.

MRS. J. B. HILL.

According to the Charter of the W. G. M. S., any person may become a life member of the W. G. M. S., by paying twenty-five dollars at one time. The first life membership fee was that of Mrs. Mary Bruce and was received in 1886. The fund grew very slowly at first, and it was 1908 before the Life Membership roll included one hundred names. From the beginning the Board felt that this fund should be a special fund, not to be used to meet current expenses, but to be held for some special needy object, which the Lord in His providence would in time indicate and which could not be provided for out of that "money paid for life memberships regular funds. Hence the statement cannot be designated for any other purpose whatever."

As the money accumulated, it was invested, and the accuring interest helped to still further increase the fund.

The special gifts in connection with the celebration of the semi-centennial of the church in 1908 and the 25th anniversary of the W. G. M. S. the same year augmented the life membership fund. Then in 1911 came that remarkable Jubilee movement, which swept over the country from the Pacific to the Atlantic, stirring up women to a greater interest in missions than ever before. Many of our United Presbyterian women in their desire to forward the cause made themselves life members so that the fund was greatly increased and when summed up in 1912 was found to amount to $15,000.

Just then the Board was considering the advisability of purchasing a very desirable piece of property in Tanta, Egypt, as a site for a much needed building for the Girls' Boarding School, Tanta Egypt. Ever since its organization, this school the only one in that great Moslem stronghold where girls can obtain a Christian education, has been carried on in a rented building under most adverse circumstances. The price asked for the land desired was $15,000, and at first the Board could not see how it was possible to secure the money to make the purchase, but when it was found that the life membership fund amounted to $15,000, the thought that the purchase of this land was the very object from which the money had been

accumulated was borne in upon the members of the Board with such conviction that action was taken to use the life membership money in hand to buy the land, and instructions were forwarded to Egypt to make the purchase. Truly before we call God answers.

The Senior and Junior life membership fees for the two years following were set aside for the erection of the building for the G. B. S., Tanta, and they form a large part of sum now in hand for that purpose, the late war having prevented building operations.

Later when the Board was under the necessity of enlarging and equipping Tanta Hospital, it faced again the question of funds and finally decided to use all life membership fees credited to the 1915, 1916, and 1917 Thank Offerings for that purpose. In this way $12,216 were secured.

In her annual report for year ending April 15, 1904, Mrs. N. W. Stevenson recommended that a life membership fund be established in the Junior Missionary Society and that by the payment of ten dollars any child may become a life member. The first Junior Life Membership fee reported was that of Donald Russell, of Pittsburgh. Five other names were added to the roll that year. As soon as this fund amounted to $350.00 it was applied to the endowment of a child's bed in Jhelum Hospital. In the following year three junior beds in Sialkot Hospital were endowed at $350.00 each, and one Jubilee Hospital, Henderson, N. C., for $500.

The Junior Life Membership fees credited to the 1913 and 1914 Thank Offerings went into the building fund of G. B. S., Tanta and those of 1915 and 1916 into that of Tanta Hospital. Those of the 1917 T. O. were set aside for the purchase of an X-ray machine for Tanta Hospital.

The Junior Life Membership fees of 1920 T. O. were designated to equip and permanently maintain a kindergarten in the G. B. S., Tanta, in memory of our first T. O. Secretray, Mrs. Mary Clokey Porter. $5,000 was the sum asked for this purpose, but the boys and girls all over our church entered so heartily into this project that $9,574.66 were contributed.

The Senior Life Membership fees received during the last three years are being held as at the beginning until a special need arises.

From the first in 1888 until January 1st, 1925, 5671 persons have become life members. Many of these testify to the blessings they have received, and the joy of knowing that they have an active part with others in the support of the work of the Women's General Missionary Society.

THANK OFFERING NIGHT AT BOSTON.

Monday night of our General Convention is always Thank-Offering Night. In our daily devotions remember this service that it might prove a blessing to all. Each presbyterial appoints one of their delegates to act as Thank-Offering Bearer. As soon as the appointment is made PLEASE notify the one appointed and also send her name and address to the General Secretary 905 Publication Building, Pittsburgh, Pa.

LIST OF LIFE MEMBERS.

569. Mrs. Sarah E. McKinney Gilmor (In Memoriam). By her children.
570. Mrs. A. M. Miller, Avalon, Pa. By Mrs. W. J. Brown.
571. Mrs. Margaret Williamson, Pittsburgh, Pa. By Mrs. E. J. Dittmar.
572. Mrs. George C. McMaster, Sewickley, Pa. By her Mother, Mrs. J. G. Lambie.
573. Mary McCann Woods, Sewickley, Pa. By her Mother, Mrs. Thomas Woods.
574. Mrs. Samuel Adams, Sewickley, Pa.
575. Mrs. J. B. Young, Vandergrift, Pa. By her husband.

576. Mrs. J. B. Yarnell, Vandergrift, Pa By her husband.
577. Mrs. W. W. McIntyre, Freeport, Pa.
578. Aunt Sara Jackson, Apollo, Pa. By Miss Iva Jackson.
579. Rev. T. A. Gibson, New Kensington, Pa. By Mrs. D. W. Aker, in memory of his mother.
580. Mrs. Alice W. Work, New Kensington, Pa. By her husband, E. V. Work.
581. Mrs. Florence M. Kline, New Kensington, Pa. By her husband, Will M. Kline.
582. Jennie Williard, New Keningston, Pa. By Mrs. W. S. Armstrong.
583. Mrs. Mary Anderson, New Kensington, Pa. By her son, A. C. Anderson.
584. Mrs. Sadie M. Elliott, Parnassus, Pa. By her husband, Dr. H. T. Elliott.
585. Mrs. Essie H. Prager, New Kensington, Pa. By her husband, A. H. Prager.
586. Margaret Clements, Oak Park, Illinois. By her sister, Martha Clements.
587. Nancy J. McGaughey, Chicago, Illinois. By Mr. and Mrs. James McKee.
588. Mrs. Henry Bos, Chicago, Illinois. By Henry Bos, in memory of Ray Louis Bos.
589. Geneveive W. Douglas, Topeka, Kansas. By Mrs. Elmer Morrow, In memory of her daughter, Dorothy.
590. Mrs. Charles McConnell, Chicago, Ill. By W. M. S. of 1st U. P. Church, Chicago.
591. Mrs. Hannah McFarlane, Chicago, Ill. By W. M. S. of 1st U. P. Church, Chicago.
592. Mrs. Christena Wilson, Chicago, Ill. By W. M. S. of 8th U. P. Church, Chicago.
593. Mrs. George H. Groth, Rock Island, Ill. By W. M. S. of Third, Rock Island.
594. Mrs. Belle Kennedy, Viola Illinois. By W. M. S. of Viola.
595. Mrs. A. C. Bailey, Moline, Illinois. By her husband, Rev. A. C. Bailey.
596. Mrs. Sarah Shaw, Cambridge, N. Y. By a friend.
597. Mrs. Josephine Leigh, Cambridge, N. Y. By her daughter, Jessie Leigh.
598. Mrs. J. W. Smith, Cambridge, N. Y. By a friend.
599. Mrs. J. O. McMorris, East Greenwich, N. Y. By Mr. and Mrs. J. O. McMorris.
600. Mrs. John W. Johnston, Salem, N. Y. By Mr. and Mrs. J. W. Johnston.
601. Mrs. Anna E. MacNaughton, Cossayuna, N. Y. By Mr. and Mrs. George A. Armstrong.
602. Mrs. Sophie Sorenson Johnson, Providence, R. I.
603. Mrs. W. M. Barbour, Midway, Pa. By her husband.
604. Mrs. R. C. McCutcheon, Zanesville, Ohio. By her brother, Mr. O. S. Johnston.
605. Mrs. Elizabeth Snyder, Zenith, Kansas. By her husband, Mr. Pliny J. Snyder,
606. Mrs. B. L. Gaston, Sterling, Kansas. By friends.
607. Mrs. W. J. Donaldson, Carrollton, Ohio. By Scroggsfield W. M. S.
608. Mrs. John McAllister, Carrolton, Ohio. By Scroggsfield W. M. S.
609. Elizabeth Wright, Richmond, Ohio. By Mrs. Shelly Irvine.
610. Mary Wright, Richmond, Ohio. By Miss Minnie Shelly.
611. Mrs. Mary E. Crosby, (In Memoriam). By her sister, Miss Louise Kamm.
612. Mrs. S. W. Saxton, Steubenville, Ohio. By Mrs. J. E. Carlisle.
613. Mrs. S. C. McPherson, Millport, Ohio. By her husband.
614. Mrs. Ira. D. Shay, Philadelphia, Pa.
615. Mary Margaret Vance, New Wilmington, Pa. By her parents.
616. Mrs. Vinie McCallen, Sharon, Pa. By friends.
617. Mrs. Lucinda Zahniser, Sharon, Pa. By friends.
618. Mrs. Harriet Thompson, New Wilmington, Pa. By friends.
619. Miss Mary Stoakes, Wellsville, Ohio. Gift from Wellsville W. M. S.
620. Jane Reeder, Steubenville, Ohio. By Mrs. L. B. Peterson.
621. Audrey E. Lucas, Steubenville, Ohio. By her parents.
622. Janet McBane, Salineville, Ohio. By her father.
623. Mrs. Mary Russell, Salineville, Ohio. By Salineville, Y. W. M. S.
624. Mrs. B. C. Cooper, Richmond, Ohio. By her husband and sons.
625. Mary Rose, Richmond, Ohio. By Ella May Rose.
626. Mrs. S. W. Simpson, Richmond, Ohio. By Mrs. T. N. F. Hobson.

627. Mrs. J. H. Clements, Wellsville, Ohio.
628. Katherine Allison, Steubenville, Ohio.
629. Mrs. Grace Kessler, Steubenville, Ohio. By Mrs. Minnie G. Simpson.
630. Mrs. Dwight Fee, Canonsburg, Pa. By Cannonsburg W. M. S.
631. Mrs. H. Ross Hume, Canonsburg, Pa. By friends.
632. Rev. H. Ross Hume, Canonsburg, Pa. By friends.
633. Mrs. Waltar Banfield, Canonsburg, Pa.
634. Mrs. Anna M. Henderson, Washington, Pa.
635. Mrs. W. L. Wishart, Washington, Pa. By Miss C. C. Thompson.
636. Sara Meloy, Cairo, Egypt. By Mrs. J. R. Johnston.
637. Mrs. Jennie A. Waldie, Washington, Pa. By Mrs. Emma C. Smith.
638. Jeanette McNary, Washington, Pa. By Mrs. R. B. Leslie.
639. Helen R. Brownlee, Washington, Pa. By Mr. and Mrs. T. B. H. Brownlee.
640. Mrs. Elizabeth Huston, Canonsburg, Pa. By her daughter, Harriett F. Huston.
641. Margaret E. McNary, Canonsburg, Pa. By her sister, Mary W. McNary.
642. Mrs. Elizabeth F. Matthews, Pasrur, India. By friends.
643. Mrs. W. M. Barbour, Midway, Pa. By her husband.
644. Mrs. W. R. Moore, McDonald, Pa. By her daughter, Myrtle Moore.
645. Mrs. Alice May, McDonald, Pa. By a friend.
646. Mrs. Ida Aiken, McKee's Rocks, Pa.
647. Mrs. Maria Smith (In Memoriam). By her daughters, Mrs. H. H. Smith, Mrs. J. P. Johnston and Miss Agnes Smith.
648. Mrs. Hugh R. Robertson, Buffalo, N. Y. By Junior Committee of Women's Missionary Society.
649. Mrs. James B. Duthie, Buffalo, N. Y. Mrs. Alex. Paterson.
650. Mrs. Clara Hamilton, Buffalo, N. Y. By a friend.
651. Maude E. Kahler, Rochester, N. Y. By Mr. and Mrs. Frank Kahler.
652. Norma Anzonette DePuyt, Rochester, N. Y. In memory of Mrs. John DePuyt.
653. Evelyn M. Goheen, Rochester N. Y. By "a friend."
654. Mrs. David Campbell, York, N. Y. By Miss Jane Stewart.
655. Mrs. Myron H. Spittal, York, N. Y. By Mrs. A. B. Stewart.
656. Agnes C. Graham, Brooklyn, N. Y. In memory of her mother.
657. Gertrude Burkardt, San Francisco, California.
658. Mrs. John Marshall, San Francisco, California.
659. Mrs. E. M. Walters, San Francisco, California.
660. Caroline Huston, East Liverpool, Ohio. By a friend.
661. Mrs. Maud Harsha, Beaver, Pa.
662. Mrs. W. Loyd Todd, Beaver, Pa. By her mother, Mrs. Fred Todd.
663. Mrs. T. J. McClarren, Beaver Falls, Pa. By a friend.
664. Mrs. J. H. Wilson, Mahoningtown, Pa.
665. Nettie Leiper, Beaver Falls, Pa. By Y. W. M. S. 1st Church, Beaver Falls, Pa.
666. Mary Hamil, New Castle, Pa. By her Parents.
667. Jean S. Cuthbertson, New Brighton, Pa. By Miss Marjorie Boal.
668. Mrs. Martha Stoner, Rose Point, Pa. By the Elizabeth McClymonds Bible Class, Oak Grove Sabbath School.
669. Mrs. J. C. Doutt, Rochester, Pa. By her husband.
670. Mrs. Frank W. Doutt, Rochester, Pa By her husband.
671. Mrs. J. Howard Haine, Rochester, Pa. By her husband.
672. Mrs. Clara Bell Allison, Woodlawn, Pa.
673. Mrs. H Ray Shear, Frenchburg, Kentucky. By a friend.
674. Mrs. John Glover Edwards, Beaver Falls, Pa. By Misses Sara and Nell Kirk.
675. Ruth Bemis, Ezel, Kentucky. By a friend.
676. Lida Stevens, Ezel, Kentucky. By a friend.
677. Elizabeth Duff, Ezel, Kentucky. By a friend.
678. Mabel Jones, Ezel, Kentucky. By a friend.
679. Helen Kirk, Beaver Falls, Pa. My her brother, Mr. F. D. Kirk.
680. Mrs. Henry Sohn, (In Memoriam).

681. Mary Kinkaid, Monmouth, Illinois. By Mrs. Mary P. Kyle.
682. Ruth Stevenson, Monmouth, Illinois. By Mrs. Nellie Morgan.
683. Mrs. Ella McDougall, Kirkwood, Illinois. By Kirkwood Y. W. M. S.
684. Agnes Findley, Stronghurst, Illinois. By Martha Mission Circle.
685. Mrs. C. H. Thomson, Kirkwood, Illinois. By the Florence Childs Circle.
686. Jennie Gordon Hutchison, Monmouth, Illinois. By Alice Winbigler in memory of her sister, Julia Winbigler.
687. Mrs. Carrie Holt Bradford, Monmouth, Illinois. By her daughter, Fannie G. Bradford.
688. Mrs. Elizabeth Stewart, Hanna City, Illinois.
689. Maggie Smith, Seaman, Ohio.
690. Mrs. Myrtle Patten Blair, Seaman, Ohio. By W. M. S.
691. Mrs. Lala Blair, Seaman, Ohio.
692. Mrs. Sarah Wallace, Seaman, Ohio.
693. Mrs. H. Rabb, Seaman, Ohio. By W. M. S.
694. Anna Harsha, Seaman, Ohio. By John Harsha and family.
695. Mrs. Anna C. McKnight, Dayton, Ohio. By her husband.
696. Mr. E. B. Harkrader, Middletown, Ohio. By his daughters.
697. Mrs. Sarah J. Wilson, College Corner, Ohio. By her daughters, Martha E. and Maggie M. Wilson.
698. Mary J. Fairly, Cincinnati, Ohio. By Mr. Raidt.
699. Mrs. John Brant, Sr., Middletown, Ohio.
700. Mrs. Charles Bassett, Hamilton, Ohio. By her husband.
701. Mrs. McClean Work, Richmond, Indiana. By W. M. S.
702. Mrs. R. B. Jones, Richmond, Indiana. By W. M. S.
703. Mrs. Elizabeth Hodgin, Richmond, Indiana. By Aid Society.
704. Mrs. C. F. Black, Richmond, Indiana. By Aid Society.
705. Mr. C. E. Kirkpatrick, Cherry Fork, Ohio. By Mrs. R. S. Kirkpatrick, in memory of his father.
706. Mrs. P. K. Phillips, Cincinnati, Ohio. By her mother, Mrs. R. S. Krikpatrick.
707. Mrs. Harriet A. Beatty (In Memoriam). By her daughter, Mary Beatty.
708. Mrs. John McCoy, Harrisville, Pa. By Enterprise Circle of Harmony W. M. S.
709. Mrs. C. B. Brown, Harrisville, Pa. By Enterprise Circle of Harmony W. M. S.
710. Mrs. Robert Patterson, Jackson Center, Pa.
711. Mrs. Mary Adella Keating, Eau Claire, Pa. By W. M. S. of Eau Claire.
712. Mrs. E. H. Bennett, Grove City, Pa. By W. M. S. of Scotch Hill.
713. Emily Brittian, Butler, Pa. By her sister, Jennie Brittian.
714. Mrs. Anna V. Glenn, Butler Pa.
715. Elizabeth Hepler, Butler, Pa.
716. Gertrude Guttormsen, Butler, Pa.
717. Mrs. George Kholmeyer, Parker's Landing, Pa. By her husband.
718. Mrs. Mary Campbell, Grandview, Washington, By W. M. S. of Eau Claire, Pa.
719. Mrs Della McCormick, Butler, Pa. By Mr. and Mrs. Harry Wirner.
720. Mrs. Elizabeth Atwell, Grove City, Pa. By Mr. and Mrs. John J. Campbell.
721. Mrs. Alec Collins, Espyville Station, Pa. By Y. W. M. S.
722. Sarah W. King, Erie. Pa.
723. Sarah J. Burford, Erie, Pa.
724. Mrs. Florence Fox, Erie, Pa. By King's Daughters.
725. Mrs. Sarah M. Sherbondy, Jamestown, Pa. By her son, Dr. J. A. Sherbondy.
726. Mr. Philip Henry Sherbondy, (In loving remembrance). By his wife, Mrs. Sarah M. Sherbondy.
727. Mrs. A. J. Artman, Jamestown, Pa. By friends.
728. Mrs. R. C. Jamison, Jamestown, Pa. By friends.
729. Mrs. Sarah J. Snodgrass, Jamestown, Pa. By W. M. S.
730. Mrs. Fred McBeth, Jamestown, Pa. By W. M. S.
731. Mrs. Ella Livingston, Jamestown, Pa By W. M. S. in honor of her Mother.
732. Mrs. A. McAlpine, Lincoln, Nebraska,
733. Mrs. William Brookman, Lincoln, Nebraska. By a friend.
734. Stella Baird, Lincoln, Nebraska. By her Sabbath School Class.
735. Mrs. W. R. Hutchinson, Pawnee City, Nebraska.
736. Mrs. Margaret E. Barr (In Memoriam). By the Mission Creek Missionary Society.

737. Mrs. James R. Irwin, San Antonio, Texas. By her friend, Mrs. J. M. Glass.
738. Mrs. Margaret Shepherd, San Antonio, Texas. By her family.
739. Mrs. J. C. Neely, San Antonio, Texas. By her husband, Dr. J. C. Neely.
740. Mrs. Emma Anport, Philadelphia, Pa. By Mr. Robert L. Latimer.
741. Margaret Benber, Philadelphia, Pa. By Mr. Robert L. Latimer.
742. Mrs. William Koch, Philadelphia, Pa. By her sister.
743. Ida B. Whiteside, Luxor, Egypt. By Mrs. May F. Stewart.
744. Mrs. Nancy Barlow, Spokane, Wash. By Mr. and Mrs. W. F. Hofsteater.
745. Ruth Lobaugh Walker, Gorei, Abyssinia. By the Bethelada M. Shaw Guild of the Wallace Memorial Church.
746. Edith Margaret Petrie, Washington, D. C. By mother and father.
747. Betty Carson, Struthers, Ohio.
748. Edith Gilkeson, Struthers, Ohio.
749. Emma Mathews, Brookline, Pa.
750. Myra Jarvis, Carnegie, Pa. By Mrs. Charles Mowry.
751. Flora Hormel, Oakdale, Pa. By her sister, Edna Hormel.
752. Evva P. Hartig, Sialkot, India. By a f riend.
753. Mrs. William McLeish, Portage, Wisconsin. By a friend.
754. Lillie Allan, Portage, Wisconsin. By a friend.
755. Jennie McMaster, Mt. Ayr, Iowa. By Mrs. Clifton Waugh.
756 Miss M. J. Means, Flushing Mich. By Mr A. J. Lowry.
757. Reba Lowry, Detroit, Mich. By her mother, Mrs. A. J. Lowry.
758. Rose Nuttall, Flushing, Mich. By Mr. A. J. Lowry.
759. Elizabeth MacDonald, Detroit, Mich. By a friend.
760. Mrs. C. E. Hawthorne, Washington, D. C. By W. M. S. Wallace Memorial Church.
761. Mrs. Margaret Nicoll, Red Oak, Ia. By her husband, Rev. David Nicoll.

OFFICERS OF 1925 CONVENTION TO BE HELD AT BOSTON, MASS., JUNE 20-24. 1925.

President, Mrs. William J. Gilmore, 416 Moorewood Ave., East Liberty Station, Pittsburgh, Pa.

First Vice President, Mrs. Huber Ferguson, 355 E. Beau St., Washington, Pa.

Second Vice President Mrs. R. A. Gibson, R. D. 3, Kimbolton, Ohio.

Local Committee:—
Mrs. Anna E. Stoddard, 560 Columbus Ave., Boston, Mass.
Mrs. D. J. MacLean, 9 Regina St., Boston Mass.
Mrs. D. MacLeod 5 Belmore Terrace, Boston, Mass.
Mrs. Catherine MacLennan, 53 Harvard St., Boston Mass.
Mrs. Alex. Ress, 11 Leonard St., Cambridge Mass.

ISAIAH 41:6 FUND.

Mrs. Ada K. Wilson, Chairman, 1007 Trenton Ave., Wilkinsburg, Pa.

The time for receiving applications for help from this fund has arrived. Do not forget that all applications must come officially from Presbyterial officers Please state the amount of railroad fare, to and from the residence of the chosen delegate. Give the name of the delegate, together with her address. When she receives notice that her application has received favorable action, no other communication is necessary. Checks will be mailed in time for the opening of the Convention.

Mrs A. K. Wilson
Mrs. J. B. Hill
Miss Ida B. Little
Committee

YOUNG WOMEN'S DEPARTMENT

Edited by the Young Women's General Secretary,

MISS IDA B. LITTLE,

1503 Dormont Ave., Dormont, Pittsburgh, Pa.

AIM:—TO DO RIGHT—FOR DUTY'S SAKE;

MOTTO:—"NEVER MIND THE CHANCE THAT IS PAST WATCH FOR THE NEXT OPPORTUNITY AND QUALIFY YOURSELF TO BE ABLE TO SEIZE IT,"

YOUNG WOMEN'S SPECIAL WORK FOR 1924—1925

Support of Pasrur, India, Girls Boarding School, $4,350. Salaries—Home: Matron of Dormitory, Frenchburg, Kentucky. Superintendent of Jubilee Hospital, Miss Eva Johnson, R. N., Henderson, N. C. City Missionary, Miss Laura Sawhill, Spokane, Washington, $2, 680. Salary—Foreign (new); Mrs. Ruth Lobaugh Walker, Gore, Abyssinia, $800.00. Total askings $7.830.

Each Society is asked to contribute at the rate of $1.00 per member.

NEW YOUNG WOMENS SOCIETIES.

Pawned Presbyterial—Summerfield, Kansas. Y. W. M. S. 10 members, Pres. Mrs. H. L. Hutchinson, Summerfield, Kansas, R. F. D.

Philadelphia Presbyterial — Norris Square Mary Hunter Rife Circle 19 members, Pres. Miss Grace Johnson.

PRESBYTERIAL HAPPENINGS.

As usual, Philadelphia's genial young Women's secretary has a lot of good things to report concerning the doing's of the Young Women of the Presbyterial.

In December they celebrated their 21st anniversary by a dinner. Each society gave a poem and a stunt. The tables for the dinner were trimmed,—one for each month. All who had birthdays in January marched together to the banquet room and sat at the January table; those with birthdays in February sought the February table, and so throughout the year.

Besides, each society had its own celebration in its home society the anniversary cake, etc The Presbyterial through its Young Women also tried the scheme of purchasing a Ford for Dr. Reba Hunsberger, of Sialkot, a Philadelphia girl. February 28 was to be a Ford Luncheon, on which day the fund was to be closed. We feel that none of these societies has neglected to do its first work, that of properly maintaining the regular work of the W. G. M. S. in order to undertake this extra responsibility.

At the Ford luncheon plans were to be made for their June Christmas tree gifts. Each year they have a different object. Perhaps the seretary will give us fuller information on this matter.

On March 7, they are to have a meeting for prayer beginning at three P. M. and continuing until 9 P. M.

A Book Contest is in operation. This closes May first. Last year they had more than two hundred missionary books read.

This wide awake presbyterial has its Young Womens Bulletin which is sent out quarterly. They find this very helpful in keeping everyone posted.

What publicity are you giving to your Young Womens organized work? If your presbyterial is small or scattered, it can at least have the chain of friendship and understanding which is fostered by a quarterly bulletin. Many presbyterials are small enough as to geographical extent that young women might have at least one presbyterial meeting a year, visiting each society in its turn. While having a number of visitors for a day mean work and, perhaps settling some members of the family in the attic room for one night, yet it would happen only once or twice in the life of most young women, so rapidly does time fly!

In the presbyterials which cover wide territory, while actual visiting might be prohibitive because of time and expense, the latter principally,—the bulletin idea is entirely feasible. Why should Phila-

delphia young women have all these good times and your young women none of this collective meeting!

Perhaps your presbyterial is doing wonderful things. Do please let us know all about your meetings. If none of these unusual events has ever been tried by your presbyterial, the year 1925 will be the very best time in which to make a beginning.

We need to feel a sensible pride in our work in order to do our best. There is not enough presbyterial pride manifest and, in some cases, it seems that society pride is also below par.

Let us give you the glad hand to our Philadelphia friends. Then do something interesting and they will gladly return the greeting.

THOUGHTS ON THE PROGRAM.

Those of you who are wishing for a new thought or a thought in a new dress may find it in the short appended article, contributed by Mrs. F. W. Hartleib of the Greenside Avenue Church, of Canonsburg, Pa. A copy of the year's program has just been received. It is quite neat and attractive and gives you the impression that the diet will be more than just "milk."

The quotations heading the programs are selections from scripture or in harmony with it. The devotional thoughts are such as "what the Bible teaches about the ideal Christian; about health, work, wealth, and poverty, education, working with others," and other subjects equally as profitable.

This society also seems to make roll call a fruitful exercise, some bit of information of local or world interest to be imparted or perhaps a memory verse from the Bible. As to the current study books, one member has been chosen to review the home study book and one the foreign book, the former using two evenings and the latter three.

We shall have Mrs. Hartleib tell in her own words about the "Treasure Chest."

Incidentally, will you not please mail the general secretary a copy of *your* year's program. One of another year will also be acceptable. Broadcast your good work. Others may find it most profitable. "A shower of programs" would be much appreciated.

Our "Treasure Chest" department on the program came about in this way: Last year we felt the need of and sought a place for an inspirational message (aside from regular topic on each program.

The idea grew and broadened that in the realm of religious literature, our womens own Missionary Magazine, Missionary Review of the World, our United Presbyterian other Church papers and books, there are treasures, (informational and inspirational) rare and precious and the bringing of a splendid message in likened to bringing forth a treasurer from a chest for our own enrichment.

It has proven an opportunityfor originality—for some bring the message from experience in their own lives. It adds variety and interest and does not interfere with any of the outlined mission study.

The words "Treasure Chest" were noted in an advertisement one day while casting about for an attractive title for the idea.

CORRESPONDENCE.

A long letter has been received from our Y. W. Special worker, in Gore, Abyssinia, Mrs. Ruth Lobaugh Walker. She sent nothing for publication. However you will be glad to know she has entered most heartily into her new work and is finding much of real interest to keep her from wishing she were back on American soil to stay. We hope within the next few months to have Mrs. Walker give you some idea of what her work in Gore is. The way of letters is the Missionary's opportunity to enter into the lives of her supporters. Some few will meet Mrs. Walker on her furlough. We are indeed sorry that personal visits to many societies will not be possible.

Miss Dora Whitely is due this spring in America. If you wish first hand word from Pasrur Girls Boarding School this will be your year. After Miss Whitely recovers fully from her years of service—rest being necessary for all workers on their homecoming, perhaps you may be able to secure her services for an evening. She will give you a most inspiring address.

No special news concerning our Y. W. special home workers is at hand.

COOPERATION.

What is the world crying out today whether in government, society or religion but a good understanding? It was quite the theme at the Washington Convention,—cooperation as it was designated.

The time was when nations lived largely to themselves; when one continent was practically a stranger to other continents; when the people of the Orient were unknown to the Occident and vice versa; when the world was made up of independent units.

Now all has been changed or is in process of change. The underlying cause of this change is the living Christ as revealed in the Gospel and heralded around the world by His messengers. In the wake of Christianity, commerce, business, education, social and political ideas have followed and now cooperation, a certain working together, is becoming more and more popular.

There are some who would advocate that an ultra-selfish spirit, as shown by each nation wrapping its garment about it and retiring to its own corner, is the safe thing, but those who are touched by the spirit of the living Christ know that such an attitude would mean finally decay, disorganization. We cannot live to ourselves.

The happy family is a good illustration of cooperation. As many different temperaments and ideas reside under one roof as there are individuals in the family. While different opinions will be held, yet when a matter of principle is under discussion the good sense of each one will unite heart and mind to bring about an amicable solution. One member will uphold the interests of the others. All will work together for the good of man because they are first friends of God. The family that is not so constructed and does not so work is a hinderance to good society, giving the impression that cooperation is not possible with the few so it is utterly impossible with the many.

A successful missionary organization is one where the members work to each others interests and to the interest of the kingdom. If your members are not happy together, some fault is present. It may be that a few are careless or indifferent or lazy or critical or jealous or cliquish or sharp tongued or secretive. You might find a score of imperfections or failings. If any one of these or other faults are to be found in your society, you cannot have full cooperation. The individual must be reckoned with, but, in any organization, if cooperation is to prevail the *individual* can not be dominant but the collection of individuals, the society must be. The society is one big family, each member a sharer in the good things at the family table and in the family living room and in other comforts.

Cooperation exists where love, trust and understanding are developed to a high degree and are observed faithfully. Laziness, assertiveness, clannishness, jealousy, bickerings and kindred evils will disappear when peace and harmony possess the soul. When people "play fair" then is there cooperation. *Your own good faith must be your chieftest care No matter what some others do, —play fair!"*

IDA B. LITTLE.

OUR CATECHISM.

And still it grows! What? The Young Women's Special Fund.

How much was it last year March 1? $2,251.

How much this year? 2,649.

How much were the total receipts at close of last year? $7,657

How much more is needed than last year? Nearly two hundred dollars.

Did every Young Womens Society do its share in last year's fund? No.

Will every one make a brave effort, at least, this year?

That depends on you and your society members.

Will a wide awake society contribute to the special fund only? No it will contribute to the support of the whole work of the W. G. M. S.

Will it strive to know so that is may do intelligently? Most assuredly.

Name one way to find out just what is expected of a society. Read the Womens Missionary Magazine month by month. Specialize on the Young Women's Department both as to reading and contributing to its pages.

LITERATURE DEPARTMENT.

MISS ELIZABETH MILLIGAN, Secretary, 904 Publication Bldg., 9th St., Pittsburgh, Pa.

MISSION STUDY COURSES, 1925-26

HOME—SENIOR

As announced in the March Magazine, we will be studying our own denominational Home Mission book the coming year. For the convenience of those who make the programs, the following information is given:—

Title—"The United Presbyterian Church and its work in America."

Chapter 1.—Our Heritage and History.
Chapter 2.—Our Creed.
Chapter 3.—Beginnings and Development of Our Home Mission Work.
Chapter 4.—Continuing the Story of Progress.
Chapter 5.—Organization and Service.
Chapter 6.—The Task in the Home-land.

The book is in paper binding and will be sold at 50 cents per copy. It will be ready early in June. **Suggestions to Leaders** and other necessary helps will be announced as they become available.

HOME—JUNIOR.

The Junior Book is not named yet; but the name, chapter headings, price and etc, will be announced next month. Junior leaders may be assured that they have a treat in store for home mission study this year.

FOREIGN—SENIOR.

Title—"Prayer and Missions."

Chapter 1—The Bible practice of Prayer.
Chapter 2—Biblical Teaching on Prayer.
Chapter 3.—Prayer in the Strategy of Missions.
Chapter 4—Prayer and the Missionaries.
Chapter 5—Prayer in the Life of the Oriental Christians.
Chapter 6—Wherefore Pray.

Paper covers, 50 cents. Cloth covers, 75 cents. Helps will be announced later.

FOREIGN—JUNIOR.

Title—"Brave Adventurers."

Chapter 1—The Bravest Adventure.
Chapter 2—The Boat That Waited.
Chapter 3—The Count Who Wrote Letters to Jesus.
Chapter 4—Two Brave Adventurers Who Listened In.
Chapter 5—Digging for an Answer.
Chapter 6—Yes and No.
Chapter 7—The House That Was Built From a Bed.
Chapter 8—The Man Who Told.

"BRAVE ADVENTURERS" is also a book on Prayer. It presents a true theory of prayer and examples of answered prayer. It is 50 cents in paper binding. Supplementary helps will be announced later.

We have two new leaflets to announce this month. "ON THE SLAVE TRAIL," is a true story of Egypt and the Sudan. It is written by Miss Aulora McIntyre of our Sudan Mission and is the life story of her Bible woman. "MANGASHA" is written by Rev. R. F. Shields, of Gore, Abyssinia, and is the story of the conversion of one of the helpers in that station. They are each 3 cents, or 30 cents per dozen. Order by the dozen and give them to your young people to read.

FOREIGN MISSIONS.

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

The readers of the Magazine will be glad to know that Dr. White and her companions reached home in safety, and that Dr. White was able to go with the others on a trip through the Holy Land; also to come across via Europe, stopping off at Paris and other places. She writes that she had a splendid voyage and is a great deal better than when she left India. Mr. McClellan writes that she bought her ticket right through to New Castle, so none of us have seen her. We are glad prayers have been answered, and that she is home in such good condition. Miss Florence Jones was in Dr. White's party part of the way. She left for health reasons and reported at once at Columbia Hospital. I have not yet been able to get a medical opinion as to her case, but we hope she will be normal in a very short time. These two are the first to arrive on furlough this spring.

Please remember the rule of the Board that missionaries home on furlough are not to be expected to make public addresses until they are three months in this country. They must have time to get acquainted with their relatives, get their wardrobes in order and readjust themselves to the homeland after so long an absence.

The Misses Henrietta Moore and Kate Spencer of India, are both in the White Biblical Seminary, New York City, and are very enthusiastic over the help that this wonderful course of study is proving to them. Miss Mary L. Thompson and Miss Elsie French, of Egypt, are taking post-graduate courses in the Chicago University. They, too, are expressing themselves as very much pleased. So you see that the furlough time is not all spent in rest, unless you consider a change of occupation rest, and certainly these post-graduate students are having a change at least.

Mrs. Jerome Kruidenier, of Egypt, was discharged from the Columbia Hospital after a sojourn of about nine weeks. She has undergone a very serious surgical operation, but the Lord heard and answered prayers in her behalf, and she now goes to Monmouth, to join her four children who are there.

The reports from Mrs. Maxwell, our Parsonage Secretary, who has been almost two months in John Hopkins Hospital, at Baltimore, are very encouraging. Let us continue to pray for her complete restoration to health, and thank the Lord for the progress she has already made.

Every United Presbyterian interested in missionary work has learned of the sad providence which has befallen the workers at Dobeib Hill, Egyptian Sudan. Mr Guthrie died in December, 1924. January 25, 1925, Mrs. Guthrie became the mother of a little girl, and on the 17th of February she, too, was called home to join her husband in the better country, leaving four little orphan children. Much prayer is being offered on their behalf, and we feel sure that the Father, who has taken their earthly parents to be with Himself, will plan that these little ones lack for nothing in the way of earthly love and care. Let there be much prayer on their behalf.

Dr. Lambie writes that the Queen of Abyssinia visited the hospital and afterward sent him a donation of twenty thousand franks, that is about one thousand American dollars, to be used for the hospital expense fund. The Ras and his wife have also given him a donation of $4,000.00, I am not sure whether these dollars are American or Abyssinian, for the benefit of a girl's boarding school, which it is hoped we can erect in the near future. Dr. Lambie notified the Ras that we would not attempt to do anything toward the establishment of a girl's boarding school in Addis Ababa until the George Memorial Hospital had been completed. equipped and paid for. The bedsteads and bedside tables sent out have all been received. The main building is completed and beautifully painted inside and out. The service wing, that is the wing where the kitchen and other departments of work are installed, is now ready for the roof. Contributions are

being sent from time to time to Mrs. Hill as memorials for deceased friends. It is wonderful how much money the Lord has sent for this particular building without one particle of solicitation on our part, except the daily prayer that the Master Himself would finance the enterprise.

This is a busy time for all treasurers of congregational and Presbyterial societies. Our treasurer's books close April 15th, and of course the auxiliaries have to close in order to report to the Presbyterial, and the Presbyterials before that time in order to send Mrs. Hill the money. We are gratified to learn from various sources that the Lord is answering the prayer that the contributions of societies should be increased. We are hearing from quite a number that they have more cash balance this year than they had previously, and many suggestions are made as to the distribution of this cash balance. I am authorized by the Board to make the positive statement, that all the balance in the treasuries of the congregational and Presbyterial missionary societies must be held sacred for the work of W. G. M. S. The Constitution declares that and the Charter makes arrangement for it; therefore, any other disposition of the funds of missionary societies would be illegal and immoral. Societies may, of course, designate their cash balances to any department of the W. G. M. S. that appeals to them, but the money must be held sacredly for the work undertaken by the W. G. M. S.

When a bequest is given to a society and received by a treasurer it becomes the property of the society and the funds of the bequest may not be legally distributed for any other purpose that the purpose quoted above.

As you all know, the New World Movement time limit expires June 30, 1925. By an action of the Assembly, the salaries of all "407" missionaries who have been sent out since the spring of 1919 are to be paid out of the New World funds, unless otherwise provided for. In addition to that the $200 increase that was voted for every missionary in all our fields, was also to be paid out of New World funds. When this fund ceases, where are we to look for the money for these unpledged salaries and this much needed increase of $200 a year? I know your answer. Why from the societies, of course! Can you not see, therefore, the absolute necessity of zealously guarding the money in the treasuries of the societies, and seeing to it that no matter how good or how worthy any object may be, the society dare not vote any of its funds to its support, unless the work has been undertaken by the Women's General Missionary Society. Let us therefore pray that the Lord will incline the hearts of His people to more generous giving; that the number of tithe payers may be increased the number of family altars increased; the number drawn by the Holy spirit to make public confession of Christ increased the number of members of all societies increased, and the number of subscribers to our Magazine increased; the number of missionaries elected for work at home and abroad increased; let us also pray especially for divine wisdom to be given the Boards that have the selection of missionaries, that they may just choose those whom the Lord has thrust out into his harvest field. Pray for the New World Movement, that every pledge may be paid in the Lord's time; for the Program committee of our coming National Convention in Boston; for the meeting of our General Assembly in May; let us in short pray for a great revival in the hearts of all people of our Church; that they may all hasten the day when no man shall say to his brother, know the Lord, for all shall know Him from the least to the greatest.

FREEDMEN'S MISSIONS.

MRS. ADA KERR WILSON, Secretary, 1007 Trenton Ave, Wilkinsburg, Pa.

It is with rather a relunctant frame of mind that I forward the report from the Freedmen's department this month. One does not relish closing a work, which at its beginning gave promise of so much usefulness.

The following clipping from a letter written by Dr. J. Kelly Giffen is self explanatory:—"The chief thing to take up is the hospital. I have already written you at length my convictions on that matter. It has been a question with me for some time whether we are justified in running the hospital. I am convinced now that it is not. Some new aspects have developed this year. They are largely the result of the free clinic in the city. We have run below par in our average number of patients, and every one says it is on account of the free clinic. The colored people go to the clinic for diagnosis. If they need treatment they very naturally fall into line of city or county patients and so are sent to the Knoxville General Hospital. It is filled. The other hospitals are empty. Dr. Lennon operates a hospital for the colored people in the city. He says he is running much below par this winter. His average has been about four patients. Ours has been about five.

There are in Knoxville about seven thousand colored people. If we had fifty thousand, our future policy might be different. I had hoped the Board would make a first class hospital at a large expenditure of money, but I am convinced that now, it would not be wise. And all of us here feel the same way."

This is not by any means, the first intimation we have had of the condition of Knoxville Hospital, for while the reports told of the few patients,—the deficit each month was alarmingly large —so, after very careful deliberation the Board decided to close the hospital as soon as the patients were in condition to leave. Robinson Memorial Hospital—our smallest—at Miller's Ferry continues to serve both the school and the community. Very little sickness on the campus during the month, but a number of deaths in the community.

Miss McKeldin of Riceville reports plenty of work for the two teachers, but they get great joy out of it and believe the influence of their work will be felt long after they are gone. Mr. Wade of Prairie reports six conversions, as the result of the revival meetings conducted by the Rev. C. H. Johnson. These were the larger boys and girls about whom they have been anxious for some time.

Mrs. Groves and Rev. R. P. Williams report a glorious revival at Arlington, when thirteen united with our Church, and 40 conversions. Now all the dormitory boys and girls are members of some Church. They are working hard to pay all their pledges to the N. W. M. and ask our prayers that they may succeed. John A. Bouldin of Bluestone reports "new friends are continually thinking of us. We are indeed very grateful for the articles of clothing received. Many children are helped and made more comfortable. 49 children are in the sewing classes."

Miss Sterling the Sewing domestic science teachers reports much enthusiasm at Thyne Institute, Chase City, in her classes. The girls show a great deal of eagerness to have part in the cooking. They have had good success in nearly everything and find a ready sale for their goods. The grocers wife gives them much of the baking for her store. One boy is taking the course and is doing so well and is so dependable. There are other boys who would like to join the class.

And so the work goes on from month to month—some discouragement and more encouragements. Pray for the Freedmens department in your societies and in your private devotions and you will find a growing interest in a work that is converting hundreds of these colored boys and girls to a knowledge of Christ and at the same time inplanting higher ideals of living.

BIBLE READINGS FOR WOMEN'S AND YOUNG WOMEN'S ORGANIZATIONS AND MISSION CIRCLES.

ANSWERS—401-425.

401 Num. 21:9. 2 Kings 18:1-4
402 Exod. 17:11-13.
403 Jonah 1:17; 2:1-10
404 Exod. 30:12-14
405 2 Chron. 33:11. 2 Chron. 36:6
406 2 Kings 17:25, 26
407 Exod. 7: 20, 24, 25.
408 Exod. 33:20.
409 1 Kings 9:11-14; 2 Chron. 8:2
410 2 Kings 19
411 Lev. 11
412 Exod. 16:19-24
413 2 Chron. 35:22-26; 18:29, 33, 34.
414 Gen. 9:12-17; Exod. 31:16,17
415 Exod. 35:2, 3
416 Zech. 3:1
417 2 Chron. 33:11
418 Exod. 18:13-26
419 Lev. 10
420 Exod. 21:5,6
421 Josh. 24:32
422 Exod. 8:3
423 Exod. 34:3
424 2 Sam. 24:13-15
425 Zech. 5:1,2

QUESTIONS FOR MAY.

426 What fierce nations were driven out of their cities by hornets?
427 When did a man win his freedom by losing a tooth?
428 When where lots cast for the life of a man?
429 Who saw four carpenters in a vision?
430 Who was unstable as water?
431 What seventy-four men saw a pavement made of sapphire-stone?
432 What horrible deed made a victorious army retreat?
433 Who bought a mountain for about $3800, and what great city did he build thereon?
434 Who consulted an idol and received a message of doom from God?
435 Under what name is the rhinoceros supposed, by some authorities, to be mentioned in the Bible?
436 What was it that made the morning stars sing together?
437 What man nearly brought about the destruction of a nation by refusing to make a bow?
438 What two prophets prayed for death?
439 When did twenty-seven thousand fugitives escape from a bloody battle only to be killed by a falling wall?
440 Who gave his ring as the seal of the slaughter of a nation?
441 What is the earliest complaint found in the Bible against a water rate?
442 What king built and what king rebuilt the temple?
443 Who gave a dinner which lasted one hundred and eighty days?
444 Who rescued his kingdom for $1,875,000 in silver?
445 What king showed in his forehead his punishment for a blasphemous act?
446 What two men were killed by lions as a punishment for disobedience?
447 What giant had an iron bedstead thirteen feet long and six feet wide?
448 What happened in the Valley of Bones?
449 Who sold his health for some silver and two suits of clothes?
450 The price of what animal could never be paid into the temple?

JUNIOR MISSIONARY MAGAZINE

MRS. JOSEPH M. HEAGEN.
Editor and Business Manager

200 Greenside Ave., Cannonsburg, Pa.

Subscription price for single copy, 25 cents per year. Ten copies or more addressed to one person, beginning with the same number, 15 cents each. Make checks and money orders for magazine subscriptions payable to Mrs. Joseph M. Heagen, Business Manager

Treasurer's Report For December 1924 and January 1925.

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Ch. Ex. and Parsonage	Junior Special	Young Women's Special	Ministerial Relief	Contingent Fund	Women's Asso Work: Orphans' Home	Women's Asso Work: Home for Aged People	Women's Asso Work: Columbia Hospital	Isaiah 41:6	Temperance	New World Movement	Miscellaneous	TOTAL
Albany	25.00																	25.00
Allegheny	479.00	700.00	302.00	69.00	163.00	140.00	3.00	50.00	30.00					27.00	27.00	600.00		2590.00
Agryle	35.00	300.00	6.00	6.00	17.00	2.00		10.00	3.00	1.00				5.00	3.00			388.00
Arkansas Valley	6.00	172.00	9.00	9.00	2.00	5.00		12.00	5.00					6.00	2.00	166.00		394.00
Big Spring	53.00	75.00	34.00	22.00	53.00	35.00	13.00	80.00	10.00	3.00				3.00	7.00			394.00
Beaver Valley	73.00		34.00															107.00
Boston	70.00	200.00	10.00	16.00	21.00		5.00								5.00	10.00		337.00
Butler	20.00	116.00	34.00	29.00	41.00		12.00	150.00	13.00		5.00				2.00			422.00
Caledonia	14.50																	14.50
Cedar Rapids	10.00	138.00	7.00	13.00	2.00		8.00		1.00		4.00			1.00	1.00	183.00		368.00
Chartiers	63.00	652.50	256.00	17.00	14.00	21.00	15.00	146.00	18.00	9.70	16.00	1.00	1.00	23.05	18.00	69.00		1341.15
Chicago	29.00		39.00	16.00	21.00	5.00	12.00	14.00	13.00						6.00			155.00
Cleveland	380.00	200.00	123.00	39.00	46.00	45.00	3.00	70.00	49.00						5.00	24.50		984.50
College Springs	15.50	216.75	11.00	3.00	21.75	3.00			2.00	1.50				4.00				278.50
Colorado	15.00	92.00	20.00	11.00	33.00	5.00		18.00	5.00	3.00				4.00	1.00			207.00
Concordia	18.00																	18.00
Conemaugh	213.00	425.00	60.00		2.00		12.00		2.00	3.00		2.00		4.00				723.00
Delaware	25.00	206.00		6.00		5.00				1.00					1.00			244.00
Des Moines	19.00	198.50	13.00		8.00			30.00	6.00					2.00				276.50
Detroit	110.00		30.00	20.00	30.00	30.00		10.00	15.00	6.20				6.00	5.00			262.20
Frankfort	100.00	16.00	24.00															140.00
Hudson	11.00	109.00	45.00	5.00	7.00			15.00	5.00									197.00
Idaho	10.00	18.00	9.00	1.00	2.00	1.00		3.00	2.00	1.00	2.00			2.00				51.00
Indiana	3.00	123.00	12.00	9.00	42.00	8.00			10.00		5.00	5.00	5.00		7.00	11.00		240.00
Indiana Northern			5.00	5.00	5.00	1.00					2.00	2.00	2.00					22.00
Kansas City				2.00														2.00
Keokuk	25.00	108.00	21.00	2.00	13.00	2.00		29.00	2.00									202.00
Kiskiminetas	144.00	37.00	37.00	66.00	21.00	1.00		30.00	37.00	.50		20.00		7.00	11.00	100.00		511.50
Los Angeles	17.00		158.00	54.00	42.00	28.00		25.00	39.00					6.00	13.00	1.00		383.00
Mansfield	15.00	25.00	27.00	8.00	10.00	6.00	5.00		1.00	1.00	1.00	1.00	1.00	5.00	6.00	188.00		309.00
Mercer		300.00						45.00										345.00
Monmouth	35.00	125.00			2.00		3.00	4.00							5.00	206.00		403.00
Monongahela	425.00	1617.00	483.00	242.00	27.00			175.00	30.00					120.00				3362.00
Muskingum	123.00	400.00	210.00	96.00	122.00	25.00		34.00	39.00		10.00	10.00		15.00	10.00			1094.00
Ohio First	48.00	150.00	49.00	2.00	23.00	12.00	16.00	31.00	28.00		5.00				3.00	150.00		522.00
Oklahoma	23.00	15.00	20.00	13.00	9.00	8.00	3.00	16.00	7.00						3.00	5.00		117.00
Omaha	34.00		13.00	8.00	13.00	5.00			20.00						3.00			96.00
Oregon	5.00	99.00	5.00				3.00											112.00
Pawnee	18.00	111.00	35.00	13.00	10.00	5.00		8.00	9.00	1.00				3.00	3.00	25.00		250.00
Philadelphia	133.00	250.00	30.00	19.00	15.00	6.00	1.00	23.00	7.00	9.40				7.00	8.00			508.40
Puget Sound	93.00	67.00	43.00	15.00	13.00	5.00			9.00	1.00				3.00	3.00			251.00
Rock Island	32.00		54.00	11.00	23.00	6.00	9.00	10.00	14.00		1.00	1.00	1.00		1.00	300.00		461.00
San Francisco	6.00	161.00	16.00	16.00	5.00	11.00			8.00					1.00	3.00			227.00
Sidney	46.00	195.00	33.00	19.00	23.00		4.00	12.00	2.00						1.00			335.00
Spokane	10.00	25.00	11.00	11.00	13.00	5.00		11.00	4.00	4.00	1.00	3.00	1.00	1.00	8.00			108.00
Tennessee		53.25						7.00										60.25

Uncompahgre			10.00																	10.00
Westmoreland		95.00	305.00	93.00	55.00	79.00	25.00	77.00	27.00	1.00				9.00	17.00					783.00
Wheeling		124.00	214.00	62.00	16.00	85.00	27.00		2.00						1.00					531.00
Wisconsin			200.00																	200.00
Xenia		63.00	75.00	1.00	15.00	15.00	3.00		3.00	1.00				13.00	2.00					191.00
Cochranton Cong.			80.00																	80.00
Norris Square S. S.			200.00																	200.00
North Bend Cong.			175.00																	175.00
Rochester, N. Y. Cong & B S			100.00																	100.00
W. L. Taylor			200.00																	200.00
Traer Cong.			300.00																	300.00
2nd Washington Ia.																		150.00		150.00
Walton, N. Y. S. S.			100.00																	100.00
Dr. & Mrs. W. P. Wiggering			200.00																	200.00
Industrial Department						145.08														145.08
Warm Spring Cong.		12.00		12.00	14.00	12.00														50.00
Returned on Loan							4263.11											500.00		4263.11
Parsonage Repayments																				5900.00
Annuities																				8993.83
Investment Income																				3748.64
Interest		384.42								3364.22										23992.97
New World Movement Com.																				4439.11
Refunds		4405.50		11.00	12.61	10.00														250.00
James & Shelby Irime		250.00																250.00		250.00
Ella F. Grove																		250.00		706.73
Bessie B. Patterson																		706.73		500.00
6th Church, Pittsburgh																		500.00		470.57
6th Ch. N. S. Pittsburgh S S																		72.60		
Individuals, So. Classes, etc.		297.97	5.00	59.00	14.00		8.00													
Total		8660.89	9860.00	2566.00	1019.61	1561.83	4749.11	135.00	1145.00	477.00	3412.52	52.00	45.00	11.00	277.95	191.00	27960.80	15393.93	77518.54	

Mrs. J. B. Hill, Treasurer, 2531 Denniston Ave., Squirrel Sta., Pittsburgh, Pa.

PARSONAGE REPORT FOR THE MONTH OF DECEMBER 1924.

Rock Island, Ill.	$116.00
Philadelphia, Pa. Twelfth	70.63
Moundsville, W. Va.	70.62
Akron, Ohio Fourth	75.00
Hutchinson, Kansas	83.25
Omaha, Nebr. South	46.00
Monroe, Iowa	41.63
East Liverpool, Ohio, Second	230.57
Woodville, Pa.	173.34
Scottdale, Pa.	94.17
Cincinnati, Ohio, First	30.00
Indiana Harbor, Ind.	105.94
TOTAL	$1137.15

MISCELLANEOUS GIFTS DECEMBER AND JANUARY

Sabbath School, Riverside	$ 25.00
Gleaners, 2nd New Castle	10.00
Try Circle Class, Kansas City, Mo.	5.00
Friends	100.00
Friends	100.00
Mrs. C. A. Ewing	25.00
Tranquility Jr. M. S.	3.00
Mr. King White	25.00
Irene Jury	10.00
George Davidson Class, Elwood, Pa.	50.00
Jr. M. Band, Hudson Heights	5.00
Mrs. Gladys Pardee	50.00
Y. W. Club, 6th Church, Pitts.	25.00
Mrs. M. E. Stotts,	5.00
Argyle Congregation	20.00
Ross Community Industrial Soc.	33.47
King's Daughters' Class, Fowler	6.50
Pinckneyville Congregation	72.60
TOTAL	$470.57

PARSONAGE REPORT FOR THE MONTH OF NOVEMBER, 1924.

Woodlawn, Pa.	$ 80.04
Roberts, Idaho	27.75
Seattle, Wash. Olympic Court	75.34
Detroit, Mich. Military Ave.,	80.04
Freeport, Pa.	188.44
Cleveland, Ohio, Second	170.67
Grinnell, Iowa	55.50
Toledo, Ohio, East	23.55
Colorado Springs, Colo.	105.94
Murray, Nebr.	122.42
Slovak, Calvinist	105.94
Granger, Wash.	23.55
Pittsburgh, Pa., Knoxville	70.63
Los Angeles, Calif., Florence Ave.	112.13
Barstow Colony, Calif.	27.76
Baltimore, Md., North Ave.	77.70
Oklahoma City, Okla.	30.26
Oklahoma City, Okla.	60.52
Akron, Ohio, Fourth	500.00
Cuyahoga Falls, Ohio	82.40
Toledo, Ohio, First	166.50
Akron, Ohio, Monroe Memorial	99.90
St. Louis, Mo., Third	94.17
Akron, Ohio, First	117.71
Granger, Wash.	23.55
Cincinnati, Ohio, First	30.00
Greely, Colorado,	550.00
Toledo, Ohio, East,	23.55
TOTAL	$3,125.96

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY.

INDIA

Miss Ruth I. Ardrey, Appointed 1924 .....Sialkot
Miss Helen Artman, Appointed 1920 .....Sialkot City
Miss Hannah H. Beale, Appointed 1920 ....Rawalpindi
Miss Kathryn Beattie, Appointed 1920 ....Sialkot City
Miss Minnie Beatty, Appointed 1912 ....Rawalpindi
Miss Roma Beatty, Appointed 1909 .....Badomali
Miss Hazel Bennett, Appointed 1908 ....Gujranwala
Miss Rebecca Jean Black, Appointed 1921 Sangla Hill
Miss Olive I. Brown, Appointed 1920 .....Jhelum
Miss Theresa Brownlee, Appointed 1922 ....Badomali
Miss Edna Broyles, Appointed 1919 ....Gujranwala
Miss Lois Buchanan, Appointed 1910 .....Pathankot
Miss Mary Campbell, Appointed 1884.....
.....Deaconess Home, Lucknow, India
Miss Henrietta Cowden, Appointed 1905 .....Lyallpur
Miss Laurella Dickson, Appointed 1897, ...
.....Sialkot, India
Miss Margaret Fehlman, Appointed 1913 ..Sangla Hill
Miss Bessie Fleming, Appointed 1913 .....Sargodha
Miss Ella M. Gordon, Appointed 1893 ....Campbellpur
Miss Vida J. Graham, Appointed 1922 .....Pathankot
Miss Nancy Hadley, Appointed 1904 .....Gurdaspur
Miss Evva P. Hartig, R. N., Appointed 1924 ..Sialkot
Miss Kate A. Hill, Re-appointed 1924 .....Sargodha
Miss Zarra S. Hoon, Appointed 1921 .....Rawalpindi
Miss Janette Howland, Appointed 1921 .....Lyallpur
Dr. Reba C. Hunsberger, Appointed 1921 .....Sialkot
Miss Flora Jameson, Appointed 1903 .....Sangla Hill
Miss Ella W. Jamison, R. N., Appointed 1921
.....Sialkot City
Miss Florence M. Jones, R. N., Appointed 1920..Jhelum
Miss Harriet Jongewaard Appointed 1915 .....Jhelum
Dr. Wilhelmina Jongewaard, Appointed 1915 Sialkot
Miss Mary Kyle, Appointed 1904 .....Pasrur
Miss Olive Laing, Appointed 1912 .....Sialkot City
Miss Mary A. Lawrence, Appointed 1893 ..Rawalpindi
Miss Mary F. Lincoln, R. N., Appointed 1919, Sargodha
Miss Eleanor W. Maconachie, R. N., Appointed 1909
..... Pathankot
Miss E. Josephine Martin, Appointed 1896, Pathankot
Miss Fannie C. Martin, Appointed 1895 ....Gurdaspur
Miss Mary P. Martin, Appointed 1890 ...Sheikhupura
Miss Esther Moyer, Appointed 1924 .....Sialkot
Miss Jean B. Morrison, Appointed 1895 ...Abbottabad
Miss Margaret Murdoch, Appointed 1924 .....Sialkot
Miss Elizabeth McCahon, Appointed 1875, Sialkot City
Miss Lillian McConnell, Appointed 1902 ....Lyallpur
Miss Rose A. McCullough, Appointed 1879 Gujranwala
Miss Viola May Nourse, R. N., Appointed 1923, Pasrur
Miss Grace I. Polkinghorn, Appointed 1923 ..
..... Sialkot City
Miss Willa Ramsey, Appointed 1921 .....Zafarwal
Miss Laura Reynolds, Appointed 1924 .....Sialkot
Miss Louise Scott, Appointed 1916 .....Gujranwala
Miss Mable H. Stewart, Appointed 1924 .....Sialkot
Miss Lorena B. Taylor, Appointed 1922 ...Sangla Hill
Miss Florence Tomeseck, Appointed 1919, Gujranwala
Miss Vivian L. Trimble, Appointed 1921 Sheikhupura
Miss Evelyn Tromans, Appointed 1923 .....Pasrur
Miss Edna Ward, Appointed 1923 .....Sargodha
Miss Ruth A. Warnock, Appointed 1913 ....Pasrur
Miss Georgia Wengart, Appointed 1919 ....Zafarwal
Miss Josephine White, Appointed 1884 .....Jhelum
Maria White, M. D., Appointed 1886 .....Pasrur
Miss Dora B. Whitely, Appointed 1911 .....Pasrur
Miss Carrie Worman, Appointed 1921 ..Campbellpur
Miss Gertrude E. Zink, Appointed 1919 ..Gurdaspur

NOW IN THIS COUNTRY

Miss Emma Dean Anderson, Appointed 1881
.....Slippery Rock, Pa.
Miss Lois Boyd, Appointed 1918 .....
.....712 E. Mabel St., Tucson, Arizona
Miss Elizabeth M. Caldwell, Appointed 1918
..1166 Columbia Ave., Claremont, California
Miss Marietta Hamilton, Appointed 1916....
.....60 Kirkland St., Cambridge, Mass.
Miss Gertrude Horst, Appointed 1919 Elgin, Nebraska
Miss Mary E. Logan, Appointed 1891 .....
.....Rushville Indiana
Miss Jane Martin, Appointed 1905 .....
3225 Gaylord Ave., Dormont, Pittsburgh, Pa.
Miss Henrietta Moore, Appointed 1898 .....
.....Cambridge Springs, Pa,
Miss Sara Moore, Appointed 1917 .....
.....Cambridge Springs, Pa.
Miss Mabel Stewart, Appointed 1915 .....
.....New Wilmington, Pa.
Miss Kate E. Spencer, Appointed 1918 .....
.....R. R. 5, Robinson, Illinois
Miss Cynthia Wilson, Appointed 1875.....
....66 N. Chester Ave., Pasadena, California
Miss Rosa T Wilson, Appointed 1886 .....
66 N. Chester Ave., Pasadena California

EGYPT

Miss Ella M Barnes, Appointed 1911 .....Cairo
Miss Margaret Bell, Appointed 1911 .....Zagazig
Dr. Carrie M. Buchanan, Appointed 1893 .....Cairo
Miss Jean S. Campbell, Appointed 1923 .....Cairo
Miss Ida Leota Cabeen, Appointed 1909 ...Alexandria
Miss Anna B. Criswell, Appointed 1905 .....Assiut
Miss Mary F. Dawson, Appointed 1922 .....Cairo
Miss Lucia Dwight, Appointed 1919 .....Monsurah
Miss Davida Finney, Appointed 1914 .....Assiut
Miss Minnehaha Finney, Appointed 1894 .....Tanta
Mrs. T. J. Finney, Appointed 1916 .....Cairo
Miss Dora Giffen, Appointed 1920 .....Fayoum
Miss Martha Glass, Appointed 1921 .....Assiut
Miss Alice Grimes, Appointed 1924 .....Cairo
Miss Rena Hogg, Appointed 1896 .....Assiut
Miss Isabelle Hosack, R. N., Appointed 1912 ....Cairo
Miss May Holland, Appointed 1913 .....Benha
Miss Lucy Lightowler, Appointed 1921 ....Alexandria
Miss Dora Mason, Appointed 1918 .....Alexandria
Miss Helen J. Martin, Appointed 1915 .....Cairo
Miss E. Roxie Martin, Appointed 1901 .....Cairo
Miss Sara B. Meloy, Appointed 1923 .....Tanta
Miss Jeanette McCrory, Appointed 1916 .....Benha
Miss Evelyn McFarland, Appointed 1919 .....Cairo
Miss Carol McMillan, Appointed 1906 .....Tanta
Miss Lillian McClellan, Appointed 1923 ....Mansura
Miss Helen Noordewier, Appointed 1921 .....Tanta
Miss Marion Paden, Re-appointed 1920 .....Zagazig
Miss Francis M. Patton, Appointed 1922 ..Mansourah
Miss Venna R. Patterson, Appointed 1924 .....Cairo
Miss Mary Estelle Robertson, Appointed 1922 ..Cairo
Miss Edna Sherriff, Appointed 1920 .....Cairo
Miss Jane C. Smith, Appointed 1922 .....Luxor
Miss Rose Smith, Appointed 1923 .....Alexandria
Miss Margaret A Smith, Appointed 1872 .....Cairo
Miss Anna Y. Thompson, Appointed 1871 .....Cairo
Miss Laura B. Walker, Appointed 1904 .....Luxor
Miss Ethel L. Weed, Appointed 1919 .....Alexandria
Miss Elizabeth S. White, Appointed 1924 .....Cairo
Miss Florence L. White, Appointed 1919 ..Alexandria
Miss Ida B. Whiteside, Appointed 1913 .....Luxor
Miss Ruth Mary Williamson, Appointed 1924 ...Cairo
Miss Esther W. Wilson, Appointed 1919 ....Beni Suef
Miss Margaret Work, Appointed 1924 .....Cairo
Miss Laura B. Wright, Appointed 1921 .....Fayoum

NOW IN THIS COUNTRY

Mrs. Mary K. Coventry, Re-appointed 1918 ....
.....Americus, Kansas
Miss Ella B. Downie, Appointed 1913 .....
....1886 E. 97th St., No. 27, Cleveland, Ohio
Miss Helen Ferrier, Appointed 1900 .....
.....Fort Collins, Colorado
Miss Elsie French, Appointed 1909 .....
....1012 West Third Ave., Waterloo, Iowa.
Miss Alfretta Hammond, Appointed 1904 .....
.....State Hospital, Warren, Pa.
Miss Nellie C. Smith, Appointed 1911 .....
.....R. D. 13, Grove City Pa.
Miss Mary L Thompson, Appointed 1917 ....
.....Tarkio, Mo.
Miss Ruth A. Work, Appointed 1904 .....
904 Publication Bldg., 209 9th St., Pittsburgh, Pa.

SUDAN

Miss Una Cole, Appointed 1918 .....Omdurman
Miss Luella Denny, Appointed 1922 .....Omdurman
Miss Elsie E. Grove, Appointed 1912 ..Khartum North
Miss Mary Frances Herron, Appointed 1922 ....
.....Khartum North
Miss Ray Huffman, R. N., Appointed 1924 ....Nasser
Miss Kathryn MacKenzie, Appointed 1919 .....
.....Khartum North
Miss Mary Jane McKnight, Appointed 1922 ....
.....Khartum North
Miss C. Blanche Soule, R. N., Appointed 1921
.....Nasser
Miss Frances Turk, R. N., Appointed 1921
.....Khartum North
Miss Madeline E. Wilson, Appointed 1924 ....
.....Khartum North

NOW IN THIS COUNTRY

Miss Mary E. Cole, Appointed 1919 ....Gibbon, Neb.
Miss Aulora McIntyre, Re-appointed 1919 ..Lenox, Ia.

ABYSSINIA

Miss Viola May Bayne, R. N., Appointed 1924 ..
.....Addis Ababa
Miss Ruth C. Beatty, R. N., Appointed 1920 ....Sayo
Miss Isabel Blair, Appointed 1922 .....Sayo
Miss Florence Davison, Appointed 1922 ..Addis Ababa
Miss Hazel Ewing, R. N., Appointed 1923, Addis Ababa
Miss Elizabeth McKibben, R. N., Appointed 1924
..... Sayo
Miss Florence D. White, Appointed 1923, Addis Ababa
Mrs. Ruth Lobaugh Walker, Appointed 1923 ....Gore

WILLIAM SHAW GEORGE.

ENTERED ETERNAL LIFE SABBATH MORNING APRIL THE TWELFTH NINETEEN HUNDRED AND TWENTY FIVE.

As for me, I will behold
His face in righteousness:
I shall be satisfied, when I
awake, with thy likeness.
Psalm—17:15